

The ROSICRUCIAN DIGEST



JANUARY 1933
25c Per Copy

Suggestions

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE
OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. X

JANUARY, 1933

No. 12

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The THOUGHT OF THE MONTH THE OPEN DOOR

By THE IMPERATOR



THE beginning of the new year is like the opening of a great portal that has been closed and sealed for many ages. None of us knows completely what lies beyond this portal and much that there may be in its chamber of twelve months will be as strange and new to us as are the things we discover beyond the closed and sealed portals of an ancient tomb in Egypt.

Standing upon the threshold of this portal, however, we are sure of one thing and that is that the door will be open to us in order that we may freely enter; and all of the experiences of life that fill the twelve alcoves of the chamber of mysteries will reveal their startling surprises and marvelous benefits to us as we pass each of them in succession. Even those who may pass through transition on the very eve of entering the portal will find the portal is still open to them in the higher kingdom and that in a more perfect way than we, will they pass through this next chamber of life.

One other thing we may be sure of also. As complete as may be this new chamber with surprises and startling revelations, new lessons to learn and trials and tribulations, it is also filled with *opportunities*. The opportunities which a new year offers to each indi-

vidual are things that are free to all and are not limited by political influences, religious censorship, financial or social restrictions. The poorest of poor men and the wealthiest of the wealthy, will find *their opportunities* awaiting them. The only requirement is that the one who walks through the portal of the coming year be keenly alive to the subtle appeals, and whispered beckonings, and the quiet calls that may come from each corner, each alcove, each little part and point of the great chamber, so that no opportunity will be missed and no advantage passed by.

If this portal of the coming year were likened unto a great museum in which the opportunities, lessons, and experiences of life were on display for each to see and understand, I would say that the most necessary prerequisite for those who would enter through the portal into the museum of 1933, is *preparation*. Preparation to see and understand, preparation to hear and realize, preparation to sense and inwardly apprehend.

Here at headquarters we maintain a museum of Oriental exhibits open to the public daily. It is our contribution to the cultural development of the Rosicrucian work, and the very foundation of this Oriental museum is dedicated to the future membership of AMORC that it may have somewhere in North America a building devoted to the preservation of the ancient and present-day relics of human activity and spiritual development. Many rare and costly things from all parts of the world have been purchased or secured

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by voluntary donation or gift, and great means have been taken to display these things to their best advantage and to describe them and offer them for examination.

Hundreds of visitors come to this museum every month from all parts of America and, in fact, the guest book signed by each visitor at the entrance to the museum, reveals each month the names of persons living in foreign lands, for we have had visitors from England, France, Germany, Turkey, Russia, Australia, and elsewhere. Artists and musicians come, stay a while, and go. Business men, home workers, employed persons, and persons who are young and old come here at odd hours in the evening or holidays to improve their minds. Writers who are anxious to secure descriptions of articles and things of antiquity, come to gain information. Scientists and others come for various reasons. Whole classes of pupils from the public schools, high schools, and colleges come here in a body in connection with their literary studies or their studies in history, art, architecture, etc. But, we have observed that occasionally comes one who wanders around through the museum for a while and then goes out without any comment of interest or even of appreciation. Some of these persons have been questioned later by our members and they have frankly admitted that they did not see some of the very things they had hoped to see. Yet these things were there for them to see. They had eyes and saw not.

We have been astonished at times when talking with someone who has told us he has visited our museum, to find that he had not noticed the interior of King Tut's tomb that is displayed in the form of a large miniature model in a separate glass case. We have been surprised to find that others have missed seeing the beautiful silk and gold collar worn by Napoleon. Others have overlooked some rare jewels in a special case. Such persons have been surprised at their own experience in this regard for they were anxious to see the very things they had missed.

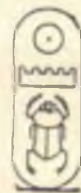
Is this not typical of human experience generally? So many of us go through life and miss the most beau-

tiful things and the most important things that are of benefit and helpfulness to us! How many will pass into life's museum of 1933 and exit again next December without having learned all of the lessons and derived all of the benefits that are possible! We hope that we have assisted our members in training their eyes to see and their ears to hear and their consciousness to comprehend. If you have been trained properly, you will be astonished at what this new chamber of the new year will offer to you.

In many ways the new year is fraught with possibilities that have not been so completely offered to mankind for many centuries. New opportunities unheard of in the past, new methods, new standards of living, new ways of doing business and directing the affairs of human life will be shown to the careful observer during the next twelve months and will afford him the long-sought for way to happiness and prosperity. Freely we may enter this new chamber and cross over the threshold of the open portal, and freely we may leave it when the year is done; but while we are within the portal everything that it has to offer is ours for the asking if we but know *how to ask* and know how to *appreciate* what is offered.

The First Alcove

The ancients had a way of making each month of the year of particular interest to them through studying the lives of the Saints or the great and learned persons associated with each month. As each month came its special purposes were studied and the persons of prominence connected with that month by tradition, were studied and examined closely in order that the keys to success for each month of the year might be discovered. For the benefit of our members I am going to undertake to tell you from month to month in this department what each of the twelve alcoves of the great chamber of 1933 represents. I will give you the names of the great persons who have been associated with each month and if you have the opportunity to look into any encyclopedia or set of reference books and read a little about the lives of these persons, you may discover a



key to the fortunate things of each month of the year.

Taking the month of January, therefore, as the first of these twelve alcoves, we find that January was called the month of statesmen. It was anciently represented by Moses and in more recent times by Queen Elizabeth. On the other hand, those eminent characters of the past who typify the month are Confucius, Manu, Sargon, Menes, Solon, Justinian, Charles V. Phillip II, Louis XIV, Henry VIII, Pope Innocent III, Richelieu, Savanarola, Garibaldi, Washington, Franklin, Jefferson, Lincoln, and President Wilson.

If you were born during January you will certainly want to read about the lives of these persons, not that you will be the same as they because you were born in January, but because the January influence will awaken and quicken in you some interesting facts

hidden in your consciousness and thus you and all who will make of January a month to read about the lives of these persons, will turn this alcove of the museum into the first of a number of intellectual benefits. This has nothing to do with astrology but with the psychic side of life. Therefore, enter into this first alcove of the museum and awaken the statesmanship qualities within your consciousness in preparation for your visit to the second alcove in February. In this way, from month to month, you will make your journey through the chamber of 1933 a complete course of preparation for the recognition of the opportunities it has to offer.

And may peace and happiness abide with you continually as you journey through the great chamber that now is opened before you, welcoming you into contact with the new mysteries of life.

A Serious Announcement!

ONE HUNDRED DOLLAR REWARD OFFERED!

We feel that the matter is serious and important enough to warrant using valuable space in this publication, and that is why we make an exception to our editorial rules to issue the following announcement. We feel sure that every member of our organization will be indignant at such a charge as has been made, and will properly resent not only the statement, but the insidious purpose back of it.

In a recent letter sent by the Editor of a Theosophical publication to a person who inquired about the AMORC, the Editor referred to his false attacks on our organization with the following words: "I would call your attention to the fact that the statements made regarding the AMORC are made categorically on the authority of prominent men, some officials of the Masonic Organization, and of that organization itself."

We are not the least concerned with what personal opinion the Editor of the magazine may have regarding the AMORC, for such opinions do not in any way endanger the good name and established reputation of this organization. But, for some months an attempt has been made through various channels to create the idea that the Masonic organization, known as the F. & A. M., officially has condemned AMORC, and has published a signed statement of its condemnation of AMORC. Letters to this effect have passed among a number of Masons in America, and are finding their way into the hands of other publishers. In our entire history the Freemasonic organization has not, in public or in private, officially condemned the AMORC, or any part of it, or criticized or condemned any officer connected with the AMORC. Nor have we ever seen or heard of any letters or published statements made by any official of the Masonic organization as an officer, or by the organization in whole or in part, that condemned or criticized, or in any way expressed its disapproval of AMORC.

The statement by the Editor of the Theosophical Magazine is, therefore, false and misleading so far as we are able to determine. We cannot conceive of the Freemasonic organization having any reason, let alone any right, to condemn another organization that is in no way connected with it, and which does not transgress its high principles and privileges. We have thousands of Freemasons in good standing in our organization, and many of these are important characters in Freemasonry, and we have no quarrel with that organization, nor have we ever heard of any quarrel on its part that had any bearing upon us, or any other organization. The whole thing is inconceivable except as a deliberate falsehood. It is typical of the misstatements that have appeared in print and in letters authorized by some persons associated with the Theosophical Society, and is not typical of the spirit of the Theosophical organization at all.

In order to determine whether we are mistaken in our statements in this regard, we hereby offer \$100.00 in cash for each and every different letter or printed statement in its entirety, condemning AMORC and issued by an official of Freemasonry as an official communication, and not a personal opinion privately stated, or issued by the Masonic organization in whole or in part as an official Masonic communication. The money will be paid to those who send such different clippings or letters, the first of each kind being received will be accepted without discrimination as to the sender, and all such clippings, letters, or communications as may come under the above class are to be sent to the "Manager of the Better Business Bureau, of San Jose, California," which bureau will receive these communications, and keep record of their receipt, and assist us in determining who shall receive the one hundred dollar remittances. The manager and officers of the Better Business Bureau are in nowise connected with the AMORC, nor related to any of the officials of the AMORC, and will act wholly as unbiased participants in this matter. The terms and conditions of this offer end on the first day of February, 1933, and the result of this announcement will be published in our March issue sent out during the middle of February.

This is the only fair and straightforward method that we know of to meet this whispering campaign of falsehood and malicious attacks on our organization, and we feel sure that every member will co-operate with us in determining whether such attacks should continue, or be brought to an end.

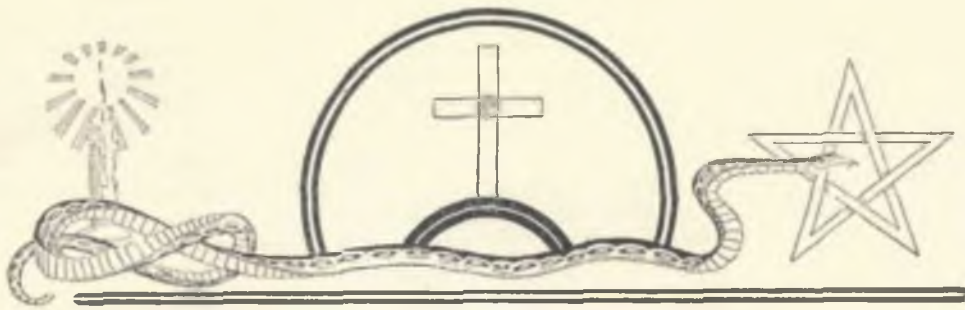
NOVEMBER 26, 1932.

(Signed) R. M. LEWIS,

Supreme Secretary.

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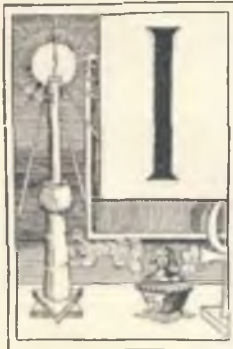
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The Magic of the American Indians

SOME TRUTHS ABOUT THE WITCHERY OF THE INDIAN MEDICINE MEN

By X.



IN SPITE of all that has been written in a scientific way or in a learned way by those who have pretended to be capable of investigating the strange life and works of the old Indian medicine men, the real truths about what they knew and what they accomplished have seldom appeared in print. I imagine that this is due to the fact that most of the investigators who approached the subject did so with a biased and prejudiced mind, and the Indians who knew anything worthwhile regarding the ancient medicine men keenly sensed this prejudice and bias, and therefore had little to say; and secondly, there are very few of the present-day American Indians who are sufficiently informed to deal intelligently with this subject.

I am not only the descendant of a very well known and very successful Indian medicine man, but my father was trained by his father to succeed him, and I in turn was given much of this training in my youth before I went to the modern schools and institutions of the

white man. I am happy to say that while my modern education in the white man's schools has altered my opinion of many of the unsound beliefs of the uneducated Indians, on the other hand I have not allowed the beliefs and prejudices of white man's sciences to rob me of the convictions that became mine as I entered into the early stages of training under my father's direction. I believed then that what he told me was the truth as he believed it, and I believed then that the things he demonstrated to me were performed and done in the manner in which he said they were done, and I have found nothing in my more recent education to warrant me in casting those convictions aside and adopting in their place the theory and hypothesis of the white man who could not have in his system nor receive through his means of education some of the knowledge and inner understanding possessed by those learned men who were made medicine men of their tribes.

In the first place, we must recognize the fact that the medicine man in each tribe, or in each encampment of a tribe, was a highly learned man in more than medicine. In fact, the word medicine as applied to this unusual character had a much broader meaning than is intimated by the term in its modern use. While it is true that he was called upon



to heal diseases and to perform surgical operations, all of these diseases and operations were not of the flesh and bone, but of the mind and spirit as well. He was just as often called upon to use his great knowledge, wisdom, discretion, and judgment in the cure of a moral, ethical, political, scientific, or religious error as one of the flesh and bone. For this reason more correctly should the medicine man be associated with the *Therapeutae* of ancient times and of the Orient who were more than healers of mere physical ills. They were mystics highly trained, as were the Magi of the East who in fact were associates of their own mystic schools. Without intending to touch upon a subject that will unduly quicken and awaken your interest in something that I cannot deal with at the present moment I wish to say, in passing, that the American Indian medicine man brought out of the secret schools of the oriental lands into the Western World all of the mystical traditions and Divine wisdom that was possessed by those great masters of Christian and pre-Christian times.

The preparation of a medicine man was long and tedious. It began before his birth as is the case with practically every adept and master of the Orient. Only a man and wife well-trained intellectually and spiritually, and prepared in every sense to educate and raise such a child, were permitted to anticipate and look forward to the birth of a child that would become a successor to any medicine man's career. During the pre-natal period every device and method known to the parents and to the leaders of the tribe were used to focus upon the unborn child the Cosmic powers and wisdom which it would have to have in addition to the inherited knowledge of the parents to be not only the ideal but the most successful medicine man. In many cases the conception of the child was especially propitious, and selected for a time when every astral influence of the heavenly spheres would look with favor upon the planting of the seed. It is no wonder, then, that the maturing of the seed and the birth of the child was looked upon as a mystical process, and celebrated with considerable ceremony, much of a secret nature. The

reason for the secrecy is to be found in the psychology, and shall I be permitted to say, the technique, of the work accomplished by the medicine man later in life.

In the first place, the members of the tribe had to look upon their respective medicine man, or men, as the case might be, with austerity, great reverence, and extreme honor. They had to be differently conceived, born, and educated than the other children of the tribe to warrant such honor and respect. I may say that the faith of the men and women of the Indian tribes played an important part in the response to the medicine man's practices, but their work was not wholly dependent upon the faith or blind superstitious beliefs as many writers have intimated. I am sure that every Rosicrucian will understand what I mean by this, while others will probably seize hold of this one idea I have expressed and elaborate upon it until there is nothing left of my contention but the foundation of faith. Let those who are so obsessed with their own convictions follow such a trail of thought; it will lead them nowhere, and for the rest of us there are the facts long-established in history, and there will be no change of truth by their foolish belief in this regard.

Now in order that the medicine man might be duly and properly honored and respected, and looked upon as a unique being, his entire life had to be spent in an attitude of aloofness and superiority, and this had to begin at the very time of his birth, or prior, and had to be an important element in his early training and education, acting as a veil to shield him from the intimate glances and contacts of others.

Unquestionably, Cosmic Illumination, and the accompanying practice in the development of the inner intuition were responsible for much of the knowledge which each successful medicine man acquired. The fact that these medicine men of the different tribes recognized each other by certain signs and were able to hold intertribal conferences and consultations even when the chiefs of their tribes were at enmity speaks volumes for the existence of an unknown element of brotherhood that is worthy of more elaboration than I can

give it here. It was found that although these various tribes and their respective medicine men had no means of keeping abreast with European or even with later scientific and academic accomplishments and revelations, their medicine men were found to be well-informed in regard to many matters which science later discovered through its own laborious processes. In treating the work of these medicine men as an institutional system we can see that each generation of them, and each period of their activities presents to us a more highly illumined and scientifically informed worker than those who preceded him.

The knowledge and wisdom of the medicine man included not merely a great familiarity with all herbs and their potential therapeutic qualities, and their hygienic and prophylactic qualities, but they had to know as much as could be learned Cosmically, intuitively through observation, discussion, analysis, and study of the universe, the cosmogony, the movement of the planets, and their effects, the tides, the winds, the seasons, and even the causes of earthquakes, storms, cyclones, the coming of swarms of insects, pestilence, diseases, etc. Even today in southern Florida the white man has learned that the prediction of the remnant of the American Indians living there regarding the great cyclones, or coming of swarms of insects, is to be depended upon even though their predictions are made long before there is any other so-called scientific warrant for such predictions. They also had to be familiar with music, the law of rhythm and harmony, and the use of vowel sounds in songs, chants, and incantations. They had to know the effect of sound, light, heat, and color upon every living thing, and upon the human system, especially the inner, emotional system of man. They had to be familiar with tribal laws, governmental laws when they began to affect the standing of the Indian, and the laws and customs and habits of the animal and plant world. They had to understand the problems of engineering, structural building, the relationship of colors, their form in design, and many other similar subjects. They had to be familiar with the

interior as well as the exterior of man's body in a sense that is even astonishing in these days to men who are trained in white man's schools. While the elements of histology, pathology, physiology, and anatomy, as well as the cause of disease and its periods of development and cure, were not known to them under these names and terms, nevertheless, they understood them well.

All of the foregoing knowledge they had to be able to use quickly, rationally, and often with dramatic gesture in order to properly impress, astonish, and affect both the mind and the body of those who had faith in them. But more than all this the medicine man had to be able to be a real master of his own being. Illness never dared come into his own body, nor did he ever dare to show any trace of emotion, any effect of pain, torture, suffering, nor the least degree of sorrow or excitement, surprise, or disdain. While it is true that the chiefs of the tribes were also selected and prepared for their position in which they must be able to stand great endurance, and control their emotions and reveal nothing by any expression that might come to their faces and in many other ways be remarkable masters of themselves, nevertheless, the medicine man was surrounded with such an exceptional degree of mystery and so closely associated with a spiritual superiority that he was indeed a statue upon a pedestal and this pedestal he had to maintain as solid and permanent as of rock.

In regard to the early training of such a man I will recite a few incidents of my earliest days of preparation. I was taken when only three years of age away from observation into the wilderness, and there my father would fasten me to the trunk of a tall tree so that my face was toward the glaring sunlight. For an hour or more he would demand that I stare toward a distant object and keep my gaze fixed upon it without blinking a single eyelid, or without moving a single muscle of my body, and with a position as rigid as that of a stick. Then for periods of ten minutes or more, as I would now judge the time, he would demand that I turn my eyes upward toward the



glaring sunlight and gaze into its brilliancy without closing or winking my eyes for a single moment. The heat of the sun must not even cause me the least sensation. In the coldness of winter I was taken out into the snows and there naked made to stand as still and lifeless with the cold winds blowing around me, and the low temperature and ice cutting at my very bones, without a change of position, or the least expression of suffering, for periods that must have been half an hour, or more. I had to bathe in the coldest of icy waters, and in the hottest of waters.

I had to permit insects to crawl insidiously, never-torturingly over my nose, my forehead, my cheeks, the nape of my neck, or other tender spots without any twitching, without any expression in my eyes, or movement of my lips, or hands, that would indicate that I even felt what sometimes used to be worse than the cutting of a knife as far as my nerves and sensitive skin were concerned. I would have to lie down in the tall grass and remain motionless for long periods of half a day while my father, and sometimes my mother, would watch me to see that not a single blade of grass touching my body made any other motion except that which was in harmony with the swaying of the other blades of the tall grass moved by the gentle winds, if there was any wind at all. I had to crawl out on long branches of trees and lie flat and motionless in the most uncomfortable and delicately-balanced position for long periods without movement, and without causing the branches of the trees to sway. The test in this case was to lie so quietly for so long a time that birds easily frightened by our presence would think that my body was lifeless, and that the tree was unoccupied, and would come to the tree and sit upon the branches close to my body, while my father or mother would lie motionless in the grass nearby and watch.

As I grew older I was taught to be ready and prepared for shocks, surprises, and unexpected things. In the middle of the night noises would be produced suddenly in our sleeping place like the shots of a gun, or the explosion of some terrific powder, and my

father and mother would watch my reaction to see whether I would awaken from the noise and yet control my eyelids and not open them nor move a finger or foot to intimate that I was alive or even sensed the sound and yet I had to be conscious through partly opened eyelids of every move my mother would make so that I could make an accurate report to them. I had to learn to watch and observe in the darkest of moonless nights and within the darkest enclosures. I had to learn the various signal codes that were used by the burning of fire, the sending forth of streams of smoke, the imitation of the sounds of birds, the imitation of winds, and other sounds by which signals or messages might be conveyed short distances or long distances. I had to go on long fast periods to prepare myself for such a test in the future should an emergency arise. I had to learn how to eat all kinds of food and derive sustenance from them. I had to learn how to hunt for something that was nourishing in every conceivable kind of vegetation, and I had to learn how to hunt, swim, fish, and learn to prepare animal food in any manner, how to make clothing for myself out of skins of animals, how to weave, and how to protect myself if I needed protection.

Then came the study of the herbs and their extracts, and the manner of deriving from living plants that peculiar electric chemical that is their very vitality, and which is lost in the ordinary process of extracting the essence of herbs and plants in modern medical systems. Not until recent years when the eminent Rosicrucian in Italy discovered a way to extract the "electric essence" in liquid form from certain plants and preserve this in a tasteless, colorless form for the cure of various physical ailments did any white man ever equal the accomplishments of Indian medicine men in this regard.

The study of the diseases of the human body came next, and it was at this point that my preparation as an Indian medicine man was interrupted, and I went off to the white man's school to study his ways and to learn not only what he knew, but mostly what he did

not know. Then came the passing of my father, an old man living under special protection of the American Government, and the abrupt ending for all time of my preparation in the high art and mystical practices of my forbearers.

But I know that in the curing of diseases as I watched my father and one or two others work, the mysterious passes they made with their hands, and the peculiar antiquated motions of their dances, the swaying of their bodies, and the rhythmic movements which seemed to fascinate those who were ill and quite satisfy those who were concerned about the welfare of the patients, were not superstitious things derived from pagan beliefs, and trans-

used by the medicine man which neither the patient nor his closest friends in contact with him during the treatment would observe or understand. It was the medicine man's business to see that they did not observe. The medicine man was not supposed to place any dependence or faith in material things, and yet he knew only too well the need of these material things in many cases. He was supposed to have performed all of his cures like he solved all of the intellectual riddles that came to him by the power of his magic mind, and by no other power. Had he reduced his system to a purely pharmaceutical method, he would have become in their minds the mere peddler of medicines, or the pioneer of the modern drugstore clerk. This would have robbed him not

not know. Then came the passing of my father, an old man living under special protection of the American Government, and the abrupt ending for all time of my preparation in the high art and mystical practices of my forbearers.

But I know that in the curing of diseases as I watched my father and one or two others work, the mysterious passes they made with their hands, and the peculiar antiquated motions of their dances, the swaying of their bodies, and the rhythmic movements which seemed to fascinate those who were ill and quite satisfy those who were concerned about the welfare of the patients, were not superstitious things derived from pagan beliefs and transmitted in total ignorance from ancient lands to their people, but truly scientific laws being practiced co-jointly with other scientific principles often unobserved by those who thought they were watching and discovering the real methods of the Indian medicine man.

I have seen them lean over and place their lips upon the lips of a person suffering with a contagious disease or whose condition was advanced to the last stages, and as though kissing him bring sudden vitality into his body. I have been amused at the comments of white men who have observed this or heard of it who have laughingly said, "How could the Indian medicine man's kiss be efficacious in the cure of a disease?" But they did not know that it was not a kiss, but the breathing of the Indian medicine man's vitality and a certain magnetical condition of the breath into the lungs and body of the patient that was bringing about a change. Nor could they observe how the medicine man at the same time as he breathed this vital power into the body of the sick one also held his fingers upon a certain part of the spine or at a certain point on the arm where contact would be made with certain nerves. Nor did the white man observer become aware of the fact that in the chant which preceded this part of the treatment certain vowel sounds had been accented or used almost exclusively for the sake of influencing certain centers of the nervous system. There were many and various things

used by the medicine man which neither the patient nor his closest friends in contact with him during the treatment would observe or understand. It was the medicine man's business to see that they did not observe. The medicine man was not supposed to place any dependence or faith in material things, and yet he knew only too well the need of these material things in many cases. He was supposed to have performed all of his cures like he solved all of the intellectual riddles that came to him by the power of his magic mind, and by no other power. Had he reduced his system to a purely pharmaceutical method, he would have become in their minds the mere peddler of medicines, or the pioneer of the modern drugstore clerk. This would have robbed him not only of their austerity and reverence, but of ninety per cent of his power to heal, and to guide and direct them.

It must be apparent to every rational-thinking person that even in these days of modern medicine, with which I am thoroughly familiar, that physician is greatest and most successful in his work who anticipates and meets the desires and expectations of his patients. If the patient is thoroughly convinced that his cure can come about only through the use of tonics or bitter medicines, it behooves the physician to cater to this anticipation, and he will frustrate the very effectiveness of his ability if he attempts to cure the body of its disease and mind of its illusions at the same time. If the patient is disdainful of medicine or tonics, or even of herbal extracts, the wise physician is he who applies either metaphysical or natural methods relying solely upon nature's forces outside of those that are found in plant life or mineral life. It is not a matter of cheating or deceiving or fostering the false illusions and beliefs of the human mind, but it is a matter of securing the cooperation of the greatest healing factor there is in the world, the mental attitude of the patient himself. In that in which the patient has most faith and to which he will, therefore, give complete submission and cooperation lies the greatest power for good when it comes to the material healing of the physical body. Since such faith and beliefs are of the



objective outer man they are, therefore, closely related to the nature and manifestation of the disease, and disease itself is of the outer man in its ultimate manifestation.

In another article sometime in the future I will deal with other phases of the Indian medicine man's magic for I believe this subject should be well understood by all of the thinking men and women of North America who are the political and national descendants of the early races of this continent. It may seem strange to say it, but it is, nevertheless, true that the American people know less about the early

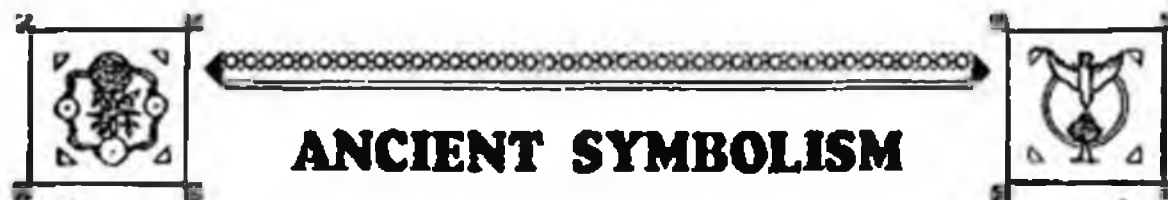
founders and the fathers of the American races of people than do many of the orientals and those living in Europe. Perhaps the Americans are too close to the subject, and accept too much as a matter of fact, and undoubtedly they have been too greatly misled by popular story books and plays dealing with the American Indian. Whatever may be the cause it is certain that it is time that a change be made, and that the real facts about the life of the American Indians, and especially those who were their leaders and guides, should be known in a more positive, and authentic manner.



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ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illumine mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.



THE ALL-SEEING EYE. In modern times the Eye may be used to represent the eye of The Supreme Architect of the Universe, but this is a limitation of the interpretation which the mystics of old and of today give this very ancient symbol.

To them the Eye is symbolical of sight, but especially of that clear sight which gives realization. When the Eye was adopted as the symbol of the Supreme Ruler of the Universe, it was intended to typify the all-conscious, or ever-conscious mind of God which sees all, and therefore knows all. In this sense the Eye came to be the symbol of Divine Consciousness or Cosmic Consciousness (called by some modern mystics, the universal consciousness).

Therefore this Eye is said to rule over the Sun and the Moon, the Comets and the Stars, and likewise the heart of man: not that these obey (by volition) the ever watchful eye, as child obeys the parent in fear of the watchful eyes, but all nature manifests according to the divine scheme conceived in the mind of God and all such manifestations are ever the same, ever true to principle, because the Eye of Divine Consciousness directs the operations of all Cosmic laws.

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Four hundred fifty-two



Attaining New Individualism

By FRATER HARRY L. SHIBLEY, F.R.C.



THE newspapers of Great Britain, parts of Europe, and America, have been greatly interested in an interview recently granted by Hugh Walpole, the eminent British novelist, in which he has made a number of statements that appeal to the great writers and thinkers of the Western World as highly illuminating and highly prophetic.

As we read the statements made by Mr. Walpole, we are constantly reminded of the fact that these same statements were made by the Emperor of our Order over a year ago when he sat at a little table on the upper deck of an ocean liner crossing the Atlantic, and wrote the manuscript for that pamphlet known as, "1932 and You." The statements contained in that pamphlet were based on the statements made to the Emperor by various Rosicrucian masters in Europe who have for many years kept careful charts and diagrams of the cycles of progression of the human races in various parts of the world, and especially of those people of the Western World that will constitute the new generation and the new races of man.

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It is interesting to find that Mr. Walpole, from his independent source of research and investigation, has come to many conclusions similar to those set forth in "1932 and You," as Cosmic decrees. For instance, Mr. Walpole made the following statements:

"America will move into a new stage, taking everything with her to a new, a higher plane. The old aims of material success will no longer be sharply divided . . . People must realize something is behind their general movement, and I believe in some kind of directing force behind the universe. That is not a hopeless thing at all, even scientists agree. History shows us that always when civilization gets very materialistic, it crashes. Perhaps this is just a coincidence, but, nevertheless, it is a fact. The same with nations and private individuals."

Mr. Walpole toured America as a lecturer, and had the opportunity to contact the modern ideas of this country and compare them with the modern ideas of his own country, and he has arrived at various conclusions which convince him that a new generation of thinking men and women will rise up out of the present conditions both here and in Europe, and that this new generation with a new view-point of life, and with new ideals and new tendencies, will become the saving race of the world. He advocates that men and women will fully adjust themselves to



the changing conditions and find opportunity daily for meditation, self-analysis, and the adjustment to general conditions within them and around them. He urges that men and women get used to this modern world, and modern times, and modern ideas, rather than making a fuss about it, and becoming restless. He warns us that the new generation of young people will carry on with modernism and with newer ideas, regardless of all of the fuss and criticism that the older folks may make, and that it is up to the older folks to change their view-point rather than attempt to change the view-point of the new generation.

Mr. Walpole is enthusiastic in recommending the return of the contemplative life. He says that persons need not go into monasteries to achieve it, but that they can sit down in the midst of the modern hustle and bustle of our present day life, and find absolute quiet and tranquillity, and at the same time an opportunity to develop the new individualism that has already taken deep root in the consciousness of the younger people, and which will constitute the law of life with the new generations.

Unquestionably the high speed at which the younger people are living today will soon lose its fascination for them, and they will in turn adopt a more moderate speed of living interspersed with periods of contemplation and rest. The new generation will have attained the saturation point in the lives of its individuals before the age of thirty, as far as modern speed and extreme action is concerned. In other words, by the time the new individuals of the new generation have reached the age of thirty they will have drunk deeply and fully from the cup of life, and then they will be ready to look upon the remainder of their lives philosophically, tranquilly, and with proper evaluation of all elements. In this regard they will be in advance of the older persons who were forced to lead a slower life during the early part of their childhood, and who could begin to indulge in the speed of life only after their thirtieth year. This robbed the older people of the time as well as the incentive for contemplation, meditation,

and tranquillity which they should have indulged in and enjoyed during the greatest creative periods of their lives from thirty to fifty years.

If Mr. Walpole from mere casual observances while traveling in this country could discover these important facts, how really great they must be and how important it is for us in the Western World to discover them for ourselves and take advantage of them. Life does move in cycles, not all of a hundred years as Mr. Walpole guesses, but of various lengths of time, and the world today has reached a crucial point in many of the concurrent cycles. Out of the restlessness that is always to be found at the close of these cycles must come the beginning of new cycles with new ideas, new opportunities, and new rules of life. But these new opportunities are not limited to the younger people of the new generation, but to the older folks, too, who will adjust themselves to what is being brought about by the younger people.

The development of new individualism or the development of the self-expression and mastership is the highest work and effort of human beings. It should be the aim and ambition of every progressive individual, whether young or old, to develop the personal individualism of the inner self to the highest degree of expression and performance. It is not a matter of individual versus individual, nor even of the rise and dominance of super-individualities. It is a matter of collective and unified development of all individuals upon the basis of higher individual expression.

The Rosicrucian Order with its unique teachings has always been a leader in the promulgation of this idea, and we are glad to see that the prophecies and statements made by the Masters in Europe as set forth in the pamphlet issued by us last year are now being verified by the observations and studies of thinking men and women in various parts of the world. It is merely another illustration of how the Rosicrucian method of analysis and universal direction of human effort is sustained and supported by the revelation of acts in individual and national life.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P.C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)



WE FIND that the work of the Cathedral of the Soul is spreading into various forms of application and benefit not originally anticipated by us but now very definitely endorsed by every department of our organization.

We find that our members are recommending the Cathedral of the Soul contact periods to the many hundreds of persons they meet daily who are seeking mental, physical, moral, and financial relief. To these per-

sons the Cathedral is explained and a copy of "Liber 777" is given so that each of them may be united with us in our contact periods and each derive the benefit of appealing directly to the Cathedral for the things he requires. This is having two definite and very important results. First, the needy are receiving wonderful benefits, thus bringing them many forms of relief, and secondly, the needy are being taught the value of attempting to help themselves by appealing directly to the Cosmic rather than casting their burdens and desires upon the shoulders of others and asking them to do for them what they should do for themselves.

Our mail is filled with reports from persons showing that while not members

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of our organization, they are in sympathy with the work we are doing and have derived wonderful benefits from the Cathedral periods. For this reason we suggest that this work be spread as generally as possible and that whenever anyone appeals to us as a member of our organization for any help or you see an opportunity of helping someone, give them a copy of "Liber 777" and point out to them the fact that the great portal of the Cosmic is open to them as well as to the members of our organization and that they can make their appeals directly to the Cosmic through the Cathedral instead of through some other human here on earth.

This is certainly a wonderful development of the original Cathedral idea and it brings us great joy and happiness to have one of our departments serve so many thousands of persons in these trying times.

The Work Among Children

The next important development of the Cathedral has been the use of its periods for parents and friends of children who are working with children in the guidance of their proper spiritual and moral development. Parents and friends are teaching children between the ages of six and sixteen to use the Cathedral periods for their own benefit in their various requirements and for prayer and spiritual unfoldment. If you have children in your home it would be well indeed for you to let them use your sanctum to make at least one contact with the Cathedral each day, thereby teaching them the value of the uplifted consciousness and the privilege of holy communion by attunement with the Cathedral and the Cosmic. Let them take their little trials and tribulations, their problems and desires into the sanctum and seek inspiration and guidance there. This will be teaching them a fundamental custom and habit of life that will be of the utmost value to them as time passes on.

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Work of the Junior Rosicrucians

Masters of Lodges and Chapters who desire to participate in this work, will receive the special information prepared for this purpose, by writing to the

General Secretary of the Junior Rosicrucian Order.

Parents who wish their children to join one of the Junior Lodges, may take them to one of the Lodges mentioned below at the regular meeting time. Or they may communicate with the Master or Secretary for more information. Junior Lodges are being contemplated in several other places. There may be a group starting near you. Write to the Secretary for this information, and the report of Junior Work for 1932.

Junior Work in the Home

Parents with young children, or those too far from Junior Lodges, are trying various methods to interest their children in the Rosicrucian way of life. We have the co-operation of 24 homes, representing over 36 children, in preparing material for this purpose. We want at least 100 active research workers on this problem of preparing suitable literature for the home. Send in your ideas, when you write for information.

* * *

Hermes Lodge—E. E. Chaffey, F. R. C., Master; AMORC Egyptian Temple, 672 Lafayette Park Place, Los Angeles, Calif. Junior meeting of "Light Bearers," every Sunday morning at 10:30 a.m.

Francis Bacon Lodge—William Balam, Master; AMORC Temple, 1665 Polk St., San Francisco, Calif. Junior meetings first and third Sundays of each month at 6:30 p.m.

Oakland Chapter—Secretary, Gertrude Platt, 2309 E. 22nd St., Oakland, Calif. Junior meetings on first and third Sunday evenings of each month at 7:00 p.m. (Tri-L Club meets at 1419 Harrison St., Oakland.)

Seattle Chapter — A. C. Runte, Master; 301 Haight Bldg., Seattle, Washington. Junior meetings of "Gizeh Lodge," every Sunday afternoon, 3 p.m.

Victoria Lodge — C. A. Phillips, Master; The Bourne, Shore Road, Victoria, British Columbia, Canada.

Toronto Lodge — B. F. Wakelin, Junior Leader, 1279 Dufferin St., Toronto, Ontario, Canada.

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New York—Secretary, Paul E. Sangals, 170-11, 88th Ave., Jamaica, New York.

British West Indies—Secretary of Junior Groups, Joseph Alexander, P. O. Box 16, Kingstown, St. Vincent, B.W.I.

Dutch East Indies—Secretary, Mrs. M. C. Leydel, F. R. C., Karanglempel, 10 Semarang, Java, D. E. I.

Junior Groups Under Consideration

San Diego Chapter—Sam W. Saunders, Master; 3720 Crestwood Place, San Diego, Calif.

San Bernardino—M. O. Phetteplace, Secretary; 308 D St., San Bernardino, Calif.



The Universal Law of Triunity

By FRATER G. N. GARRISON



EE, John, here's a notice in the paper of the death of old Mrs. Spikens. And now we're bound to hear of two more deaths of persons we know."

"What makes you say that, Hazel?"

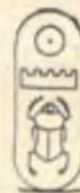
"Because it's an old saying, and a true one, that when anyone we know, dies, there will always be two more we know die within a very short time. I have never known it to fail. People always die in three's. Just wait and see."

Hazel, of course, was referring to transition and, whether or not she was right concerning the triunity of transition, is entirely outside the scope of this short article. Hazel did, however, in her own crude way, express a great truth of which she was little aware—that of the triunity of all physical manifestation. Perhaps if we consider a few common objects with which we are all more or less familiar, without in any way attempting to classify them, in fact, if we take these objects at random, the wonderful truth of this principle will become evident even to a skeptic.

Let us consider first, then, an ordinary book. A book—any book—

consists of three essentials, and of three essentials only: First and foremost, it must have pages; for the obvious reason that nobody ever heard of a book without pages. Such a creation does not, and cannot exist. Next, it is necessary, in some manner, to bind these pages together; in fact, our ensemble would not be a book unless the pages which comprise it ARE bound together. And, lastly, to complete this thing called a book, we need covers. The objection might here be raised that the covers may be entirely removed from a book but that it would, nevertheless, still remain a book. True, but in that event, the first and last pages would then constitute the cover. Since a book would have a very short life indeed without substantial protection, covers are used for that purpose. A book, then, consists of pages, binding, and covers—expressing the law of the triunity of manifestation.

Such a lowly object as a common chair admirably fulfills this same universal law, for, as silly as it may seem, a chair **MUST** have legs on which to stand. Whether it has three, four, or a dozen legs, and whether or not the legs have rockers attached to their bottoms, does not affect the triunity of the chair. Paraphrasing Ellis Parker Butler, "Legs is Legs." Then, too, we wouldn't give much for a chair without a seat. And a chair without a back is simply unthinkable



—in fact, a number of legs and a seat without a back is not a chair at all but a stool. So, in this case, in order to have a chair we must, of necessity, have legs, a seat, and a back. Our Law of Three, our Triunity of Manifestation, is again demonstrated.

Even most religious doctrines obey this law of triunity. For instance, Catholic theology teaches that, in the hereafter, there is a heaven, a hell, and a purgatory; while most Christian theology, including the Catholic, believes in, and pays homage to, a Father, Son, and Holy Ghost. And our beloved Rosicrucianism, although not a religion, does not escape this Law of Three; for it may conveniently be divided into three principal Grades or Classes: the Neophyte, the Postulant, and the Illuminati.

Human existence, whether on the physical or Spiritual plane, likewise obeys the Law of Three in that it consists of birth, life, and transition. And, while on the physical plane, a perfect triunity is no better or more fully represented than in the human relations of male, female, and offspring.

Your breakfast in the morning is followed by a lunch (or dinner) at mid-day and a dinner (or supper) at night. Again the Law of Three. The food you eat during the day goes into your body, but your body is only one of three general classifications of man's physical entity; the other two being his limbs and his head.

Our calendar, too, obeys the Law; for a year is divided into months, weeks, and days; while a day is divided into hours, minutes, and seconds.

If, during your vacation you intend to travel, you could do so in one or more of only three ways—you could travel by land, by sea, or by air. You could travel in no other way.

In front of your home there is, perhaps, a beautiful tree. That tree obeys the law of the triunity of manifestation just as surely as does the book or the chair or any abstraction we have so far considered. For a tree consists of a trunk, branches, and leaves. It consists of other things, too, such as roots, sap, bark, twigs,

seeds, flowers, etc., but all of these supplementary additions, while vital to the proper evolution, maturity, and propagation of the tree, are, nevertheless, not as essential to the physical manifestation of the tree as are its trunk, its branches, and its leaves.

Music, regardless of how or in what manner rendered, must manifest as sound, rhythm, and melody; an absence of any one of these three would mean that we would not have music. Musical instruments, on the other hand, fall into three classes, and into only three classes. They are percussion, wind, and string.

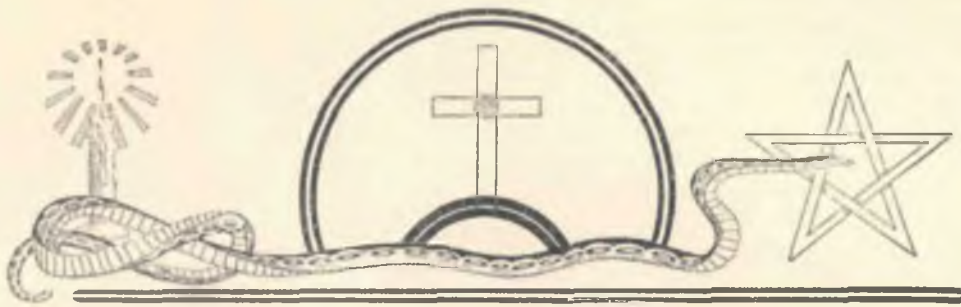
Then, too, any conceivable color or shade of color may be reproduced by the proper mixing of but three primary ingredients: red, yellow, and blue.

If you wish to communicate with another, there are but three ways in which such communication is possible: by speech, by writing, and by signs.

A magnet, whether permanent or electro-, in order to be a magnet, must have a positive pole, a negative pole, and lines of force, while all matter that comes within the knowledge of the human senses, has length, breadth, and thickness and there are but three kinds of matter: solids, liquids, and gasses.

Vacuum tubes, as used in your radio, were not always the almost perfect instrument they now are. At one time they consisted merely of a filament and a plate. Dr. Lee Deforest added a third element, or grid, and, although probably unaware of the fact that, in so doing, he was but obeying the Law of Three, by that very process we are indebted to him for our vacuum tubes of today. Even the voltages used in the operation of vacuum tubes are divided into three classifications, namely, "A," "B," and "C."

The above list could be extended almost indefinitely, but we believe that we have given a sufficient number of unrelated instances where the law of the triunity of manifestation decidedly applies to indicate that this great law applies to everything, every condition, and every manifestation throughout the universe.



Moral Influence of Symbols, Signs and Mysteries

By FRTER S. J. MARX

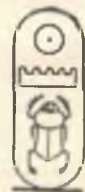


HERE is a skeptical and material spirit these days that repudiates all RITES, FORMS, BADGES OF DISTINCTION, and SYMBOLIC LANGUAGE. "Where is the utility of these things?" men are constantly inquiring. There are many among us who pretend to see no reason in ceremonies and decorations which do not confer an immediate MATERIAL benefit. They do not seem to know that the spiritual is incarnated in the MATERIAL—that reason can NEVER BE DISEMBODIED—that truth never makes so deep an impression as when it is proclaimed by solemn ceremonies, or shadowed forth by appropriate representation, or embodied by art and beautiful forms.

Fraternal organizations are often opposed by many who approve of their general objects, because of their instructions and rituals, and they employ decorations and solemnities as instruments by which they may accomplish their purpose. But this, instead of marring the beauty of organizations, in our opinion, surrounds them with additional

attractions. For ourselves, we cannot find language sufficiently strong to express our deep abhorrence of this unsanctified spirit, which, could it get itself elected to the kingship of the world, would pluck from the skies the last star, and from the earth, the last flower—divest life of all its embellishment, rob the universe of its beauty, because that beauty has no MATERIAL utility—and in a word, dry up the very fountains of spiritual life!

One of the very greatest errors of the age is the constant employment of the naked, abstract reason, in all instruction, whether moral, scientific, or religious; the reducing all percepts to words, and the incessant addressing of the understanding, as if men were not creatures of imagination and soul, as well as of spirit and reason. By discarding the language of symbols, which through the imagination speaks to the soul, we lose the most efficient and powerful means of imparting religious and moral instruction. Mere words never make a lasting impression on the heart, nor do they ever stir up profound emotion, unless they are accompanied by some significant acts, gestures, or attitudes, on the part of the speaker, or are wrought up in a highly metaphorical and symbolical style. Words may enlighten the understanding, but ACTS, CEREMONIES, IMAGES, address the profoundest sentiments of the heart. That faculty which



we denominate reason, the spirit, whose appropriate instrument of utterance is speech, is not the source of activity, nor is it the noblest element in man. It OBSERVES, DETERMINES, and JUDGES; but its JUDGMENTS are generally partial, negative, and selfish; never does it elevate the soul, nor fill it with a divine enthusiasm; it creates no heroes, nor has it ever accomplished any great thing for humanity! It is the SOUL which acts, which makes men brave to face danger, and strong to endure fatigue; and the SOUL'S LANGUAGE is not VERBAL, but symbolic and ritual. Not a man lives but feels, at times, that language, in its happiest combinations, is all too weak to express those burning thoughts which oft stir up his soul into a very tempest of emotion. Hence religion, which concerns the soul intimately, is always in its truest state associated with a ritual, the more imposing, sublime, and beautiful the better.

"I observe," said J. J. Rousseau, "that, in modern times, men are swayed chiefly by force and interest, whereas the ancients acted and were moved by persuasion, and by the affections of the soul, because they did not neglect the language of the signs." . . . Before force was established, the gods were the magistrates of the human race," as indeed they ought to be now, "before them all men made their covenants and pronounced their promises; and the face of the earth was the Book where their records were preserved. Rocks, trees, piles of stones, consecrated by their acts, and rendered respectable to those rude men, were the leaves of the book, open forever to the inspection of all. The faith of men was more certainly secured by these dumb witnesses—these gross yet august monuments of the sanctity of contracts, than it is today, by all the vain rigor of the laws."

It seems to us that this thought is founded in a true philosophy and is a result of a wide and profound study of the nature of man. It can not be doubted that the chief reason why the church of Rome has continued to maintain so powerful an empire over the conscience of man is, that she has been true to the wants of human nature in preserving a worship, sublime, symbolical, and poetical, which always must and will command the reverence of sensible and im-

aginative beings. There never was a government more efficient, more wisely and justly administered, than that of Rome in the happier days of the Republic. With the Romans all was ceremony, representation, and show. Garments were varied according to age and condition; heroes were crowned with diadems of gold, or wreathes of flowers or leaves; and all this made a deep impression on the heart of every citizen. On the other hand, a government must be weak which lays aside all official decorations and public ceremonies, because in doing this, it refuses to address all the faculties of the human soul, and does not respond to all the desires of the heart.

Neither could any religious sect extend itself very widely, unless in some way or other it provided for this want. Nor could the benevolent Order of Rosicrucians, grand and beautiful as is its central idea, and excellent as are confessedly its objects, make any considerable progress, or maintain its influences, and efficiency, divested of its rites, symbols, and mysteries.

The truest and most expressive and useful of teachings has far less of words than of ACTION. Moral ideas, expressed by signs, have infinitely more power than when uttered by words. When Alexander the Great applied his seal to the lips of his favorite minister, he enjoined on him secrecy and silence far more effectually than he could have done in a long discourse. The priest of Rome making the sign of the cross on the brow of the new-born child, says infinitely more than does the Protestant clergyman in his dedicatory formulary, let it consist of ever so many WORDS! Signs, being the indices of absolute truth, often have an influence which, if we consider it well, will be found to be quite magical. We walk, for example, at midnight along the streets of one of our large country towns. Before us stands a store-house, filled with valuable merchandise; its windows are unguarded, and a light tap with the end of a stick will be sufficient to break a pane of glass, making an entrance through which a man may pass with ease. The doors, it is true, are closed and locked. Now, why is it that the thief, in his predatory excursions, does not enter there and despoil the slumber-

ing merchant of his money and goods?" There is no PHYSICAL FORCE sufficient to prevent it. A blow of the fist will open a passage through the window, and a few well directed strokes of the arm, with the proper instrument, would shiver the bolt into fragments. Yet year in and year out, it stands there, safe. Why is this? It is because there is upon the door a SIGN—a sign of power! Yet that lock, as so much steel or iron, as a mere physical force, can give no real security; for as we have said, a few blows of the arm would destroy it. It is the MORAL IDEA there enshrined, and which, day and night, stands sentinel in its iron watch-tower, and says to each passerby, "Thou shalt not enter!"

From these facts, and what we observe of life, we infer that all the arrangements of our Order—our symbols, signs, mysteries—are in harmony with nature, and have a relation with what is divine and best in the human soul. Life, we have remarked before, is, at the present time, too prosaic; we are too material—to skeptical. We foolishly think that what does not add to the store of our material wealth—which does not liberally clothe us, feed us, warm us, has no useful end. We have too little faith in spiritual influences; whereas, nothing can be more certain that this prodigality of decoration which we discover in the universe is most intimately associated with the very highest interests of the soul. It is through the symbolic language of the universe that God speaks to his children, and whence come those spiritual influences which disengage the soul from the trammels of matter, and exalt it to a oneness with God. Were the beauty which shines in the universe—beauty which has no perceptible connection

with our physical utility or temporal interest—extinguished, the medium of communication with God and the soul would be closed up, the soul would perish, and man would fall to the level of brutes.

But, thanks to the wise Creator, He has not only made the world, and richly replenished it with what is necessary for our temporal convenience, he has also created it BEAUTIFUL, and thus provided for the Soul's wants.

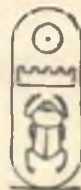
Probably all of one half of our moral growth—one half certainly of whatever perfection we possess, may be attributed to that wonderful influence—scarcely recognized, because so uniform and quiet—which Nature, through her beauty, exercises upon all men. No man can give himself up to a communion with the beautiful, without feeling himself wonderfully moved by a mysterious attraction, and hurried away, as it were, from the visible and material universe, towards some invisible centre—some diviner sphere. His heart beats in sympathy with the Soul of Nature; all that is particular, individual, selfish, vanishes, and the current of universal being sweeps through his soul; he is conscious of the being of PURITY, a beauty superior to his.

So long, therefore, as the Creator is so prodigal of decoration, let not the partisans of utility accuse us of folly for employing regalia and other decorations, as instrumentalities of good! The world itself goes in regalia and does not disdain a collar and an apron—a collar of silver clouds, gemmed with stars and embroidered with rainbows; an apron curiously wrought with symbolic devices in flowers and foliage!—and thus sets us an example worthy of imitation.

EASTERN ROSICRUCIAN RADIO BROADCAST

For the benefit of members and friends of the Rosicrucian Order, AMORC, we have arranged for a broadcast of a mystical Rosicrucian program with excellent music from one of the largest stations on the Atlantic Coast. Be sure to listen in, and have as many of your friends and acquaintances as possible listen in also. Inform them of the schedule appearing below so that they may enjoy this program.

The Radio Station is one of the most prominent of the Columbia Chain. It is WCAU, Philadelphia, Pennsylvania, 50,000 Watts, broadcasting on a frequency of 256.3 meters, or 1,170 kilocycles. The time of the broadcast is every Tuesday starting with January 17th and continuing through to and including the 31st of January. The program starts at 9:30 P.M., Eastern Standard Time.





PAGES from the PAST

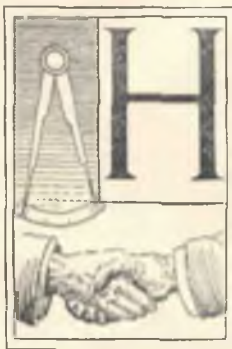
ROGER BACON

Each month there will appear excerpts from the writings of famous teachers and thinkers of the Past. This will give our readers an opportunity of knowing of these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation of other eminent authors or thinkers of the past.

This month we introduce to you Roger Bacon. He was born in 1214. He was educated at Oxford. After graduating from Oxford, he went to the University of Paris to study. While there he became concerned with the ancient knowledge and sciences preserved by the Arabs, and he enjoyed spending more hours in discoursing on science than in discussing theology with the theologians at the university. At that time there was very little scientific spirit in the land due to the churches' suppression of the ancient sciences and also due to the churches' great concern with theological dogma and creed. He came back to England in 1250 and spend much time in study and experimentation. He joined the Franciscan Order. In 1257 the Order interdicted his lectures because they claimed that they were too closely aligned with magic.

Roger Bacon was a deep student of mysticism and of occultism. Many of his writings are allegorical. The symbols which he used to signify certain fundamental forces of the universe have led many a superficial student of his life to think him a devotee of Black Magic. They failed to realize that it became necessary because of the persecution of those discoursing on mysticism, occultism, and science in his time, to veil their subject matter. Later his books were condemned by Jerome de Ascoli, the general of the Order. He was thrown into prison and remained there for fourteen years. He was freed in 1292 but died two years later. His greatest work was the *Opus Majus* which is considered an encyclopedia of knowledge of his time. It contained two primary ideas of importance—the first is that in order to be a science, a subject must be sufficiently understood to be mathematically stated; the second is that experience is all important in scientific investigation. Roger Bacon's name has been associated with the invention and perfection of gunpowder. He also wrote of cars of the future that would be self-propelled and of boats that would be propelled by a force of some sort and be free of oars and sails. From his revelations he wrote of devices which even today might seem fantastic, but which in our progressive era we cannot exactly set aside as an improbability, for even those things which we have not even conceived of and which were written about by Bacon are more probable than the other things which he wrote about and which in his time seemed fantastic but which have come to pass.

In contributing to the knowledge of humanity, he depended upon two sources for his wisdom—scientific investigation of the mysteries of the universe and Divine revelation. He gives equal credit for the knowledge that was his to these two sources. It is because of his dependence upon revelations, or what we might term "Cosmic intuition," that many of the later materialists, scientists, depending upon pure investigation and research, through their objective senses, caused the biographies ridiculing Bacon. Today, when the limitations of the senses are reached, rather than admit that a thing does not exist, there is a tendency toward resorting to a metaphysical inquiry into the subject. The following is an excerpt from Bacon's works on experimental science.



HAVING laid down the main points of the wisdom of the Latins as regards language, mathematics and optics, I wish now to review the principles of wisdom from the point of view of experimental science, because without experiment it is impossible to know anything thoroughly.

There are two ways of acquiring knowledge, one through reason, the other by experiment. Argument reaches a conclusion and compels us to admit it, but it neither makes us certain nor so annihilates doubt that the mind rests calm in the intuition of truth, unless it finds this certitude by way of experience. Thus many have arguments toward attainable facts, but because they have not experienced them, they overlook them and neither avoid a harmful nor follow a beneficial course. Even if a man that has never seen fire, proves by good reasoning that fire

burns, and devours and destroys things, nevertheless the mind of one hearing his arguments would never be convinced, nor would he avoid fire until he puts his hand or some combustible thing into it in order to prove by experiment what the argument taught. But after the fact of combustion is experienced, the mind is satisfied and lies calm in the certainty of truth. Hence argument is not enough, but experience is.

This is evident even in mathematics, where demonstration is the surest. The mind of a man that receives that clearest of demonstrations concerning the equilateral triangle without experiment will never stick to the conclusion nor act upon it till confirmed by experiment by means of the intersection of two circles from either section of which two lines are drawn to the ends of a given line. Then one receives the conclusion without doubt. What Aristotle says of the demonstration by the syllogism being able to give knowledge, can be understood if it is accompanied by experience, but not of the bare demonstration. What he says in the first book of the *Metaphysics*, that those knowing the reason and cause are wiser than the experienced, he speaks concerning the experienced who know the bare fact only without the cause. But I speak here of the experienced that know the reason and cause through their experience. And such are in their knowledge, as Aristotle wishes to be in the sixth book of the *Ethics*, whose simple statements are to be believed as if they carried demonstration as he says in that very place.

Whoever wishes without proof to revel in the truths of things need only know how to neglect experience. This is evident from examples. Authors write many things and the people cling to them through arguments which they make without experiment, that are utterly false. It is commonly believed among all classes that one can break adamant only with the blood of a goat, and philosophers and theologians strengthen this myth. But it is not yet proved by adamant being broken by blood of this kind, as much as it is argued to this conclusion. And yet, even without the blood it can be broken with ease. I have seen this with my eyes; and this must

needs be because gems cannot be cut out save by the breaking of the stone. Similarly it is commonly believed that the secretions of the beaver that the doctors use are testacles of the male, but this is not so, as the beaver has this secretion beneath its breast and even the male as well as the female produces a secretion of this kind. In addition also to this secretion the male has its testacles in the natural place and thus again it is a horrible lie that, since hunters chase the beaver for this secretion, the beaver knowing what they are after, tears out his testacles with his teeth and throws them away. Again it is popularly said that cold water in a vase freezes more quickly than hot; and the argument for this is that contrary is excited by the contrary, like enemies running together.

They even impute this to Aristotle in the second book of *Meteorology*, but he certainly did not say this, but says something like it by which they have been deceived, that if both cold and hot water are poured into a cold place as on ice, the cold freezes quicker (which is true), but if they are placed in two vases, the hot will freeze quicker. It is necessary, then, to prove everything by experience.

Experience is of two kinds. One is through the external senses: such are the experiments that are made upon the heaven through instruments in regard to facts there, and the facts on earth that we prove in various ways to be certain in our own sight. And facts that are not true in places where we are, we know through other wise men that have experienced them. Thus Aristotle with the authority of Alexander, sent 2,000 men throughout various parts of the earth in order to learn at first hand everything on the surface of the world, as Pliny says in his *Natural History*. And this experience is human and philosophical just as far as man is able to make use of the beneficent grace given to him, but such experience is not enough for man, because it does not give full certainty as regards corporeal things because of their complexity and touches the spiritual not at all. Hence man's intellect must be aided in another way, and thus the patriarchs and prophets who first gave science to the world secured inner light and did not rest en-



tirely on the senses. So also many of the faithful since Christ. For grace makes many things clear to the faithful, and there is divine inspiration not alone concerning spiritual but even about corporeal things. In accordance with which Ptolemy says in the Centilogium that there is a double way of coming to the knowledge of things, one through the experiments of science, the other through divine inspiration, which latter is far the better as he says.

Of this inner experience there are seven degrees, one through spiritual illumination in regard to scientific things. The second grade consists of virtue, for evil is ignorance as Aristotle says in the second book of the Ethics. and Algazel says in the logic that the mind is disturbed by faults, just as a rusty mirror in which the images of things cannot be clearly seen, but the mind is prepared by virtue like a well polished mirror in which the images of things show clearly. And this is our experience, because a known truth draws men into its light for love of it, but the proof of this love is the sight of the result. And indeed he that is busy against truth must necessarily ignore this, that it is permitted him to know how to fashion many high sounding words and to write sentences not his own, just as the brute that imitates the human voice or an ape that attempts to carry out the works of men, although

he does not understand their purpose. Virtue, then, clears the mind so that one can better understand not only ethical, but even scientific things.

The third degree of spiritual experience is the gift of the Holy Spirit, which Isaiah describes. The fourth lies in the beatitudes which our Lord enumerates in the Gospels. The fifth is the spiritual sensibility. The sixth is in such fruits as the peace of God, which passeth all understanding. The seventh lies in states of rapture and in the methods of those also, various ones of whom receive it in various ways, that they may see many things which it is not permitted to speak of to man. And whoever is thoroughly practised in these experiences or in many of them, is able to assure himself and others, not only concerning spiritual things, but all human knowledge. And indeed, since all speculative thought proceeds through arguments which either proceed through a proposition by authority or through other propositions of argument, in accordance with this which I am now investigating, there is a science that is necessary to us, which is called experimental. I wish to explain this, not only as useful to philosophy, but to the knowledge of God and the understanding of the world: as in a former book I followed language and science to their end, which is the Divine wisdom by which all things are ordered.

ROSICRUCIAN LECTURE TOUR

A member of the Grand Lodge staff is leaving the first of the year on a lecture tour. He will visit the principal cities of the country, and later Canada, and will address the members in the territories in which he visits on the Rosicrucian principles and teachings. Members will also have an opportunity of bringing their friends and acquaintances on a special night open to the general public. OF OUTSTANDING IMPORTANCE is the fact that accompanying him will be a technician from the Rosicrucian laboratories here in San Jose, who will have with him the most modern, professional sound and talking motion picture equipment.

The motion pictures will be extremely enlightening, and have been especially produced for the Rosicrucians. They will consist of an exhibition of a travelogue through the Rosicrucian headquarters, Museum, Temple, buildings, etc., with addresses by the principal officers. This is the first time, in so far as we are able to determine, that any organization of this kind has used such ultramodern equipment and produced a special moving picture for its own purposes. This far exceeds the old-fashioned stereopticon slides. If the lecturer on his tour at this time is to visit your city, you will be notified in ample time with a special communication. If he does not reach your city on this tour, he will undoubtedly do so on a later tour sometime during the new year. Do not write in for the itinerary as you will be notified from the Grand Lodge, as said above, if he is to lecture in your city. In the February issue of the Rosicrucian Digest a list of the cities to be visited on this tour will be published.

*The
Rosicrucian
Digest
January
1933*

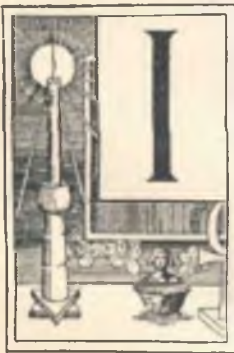
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The Mystical Development of a Child

LITTLE JACKIE MERKLE DEMONSTRATES HOW EASILY
WE MAY TRAIN OUR CHILDREN

By THE IMPERATOR



AM SURE that all of our members will be glad to know some of the facts regarding the newest of child wonders, little Jackie Merkle, who is now on his way across the United States demonstrating in the theaters of all of the largest and

middle class cities his wonderful psychic development.

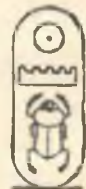
Not only have I watched Jackie Merkle at work in the theater and have had our members do so also, especially in Hollywood where he visited their homes and went out riding with them to the seashore, the mountains, and the valleys, and upset all of the routine work at the movie studios with his astonishing performances, but I have had him in my sanctum for over an hour for the closest kind of test and examination and spent part of a Sunday evening with him in the lobby of a theater, watching him when off guard, so to speak.

Jackie Merkle at present is not quite five years of age and what he is doing now he has been doing more or less publicly for the past year. He is one of the most charming, handsome, little fel-

lows of his age that anyone would find anywhere, and while speaking of his personal appearance — small, chubby, light complexioned, and with a head covered with riotous blond curls, and large soulful blue eyes—I want to say that there is something of that high cultural development about his make-up and his soul personality that plainly indicates that his psychic development has reached very deeply. He is a typical boy in every sense and very playful even in the midst of his serious work. In fact, he does not take his work seriously at all, except when on the stage.

He is the son of a man who is not very greatly developed in a psychic sense and who spent most of his lifetime as an acrobat on the vaudeville stage. Jackie's mother passed away when he was very young and the father trained him physically, intending to take him into the acrobatic troupe. In fact, he reached so high a stage of physical development in his four years that he was even trained to box, and such fighting men as Jack Dempsey, have put on gloves with little Jackie and playfully boxed with him and have expressed their admiration of his fine physique.

According to the father's story, he noticed when Jackie was very small that there was a very close attunement between himself and the youngster. This attunement was of a sort of emotional kind at first and then appeared to be



even deeper than this. The father took advantage of this and trained the boy to concentrate on his father's mind so that they might exchange thoughts. He had no definite purpose in mind in doing this, other than to keep the boy close to him mentally and spiritually during their proposed trips around the country in their acrobatic work. The father rightly judged the value of such attunement in caring for such a young child without the assistance of a wife and mother.

As weeks and months passed, however, he found that the boy's periods of practice in concentration on his father's mind while they would sit in their dressing rooms waiting for their call, or while on the railroad trains, resulted in the boy's ability to sense the thoughts that were passing through the father's mind. One day he discovered that just as he was about to ask Jackie to bring him his slippers, Jackie spoke up and said, "You want your slippers and I will get them." Seizing upon this possibility of mind reading the father proceeded to practice the sending of definite short thoughts to the boy and the successful results were far greater than the law of averages would account for on the basis of guessing or pure intuitional reasoning. Then began a year's intensive practice of thought transmission on the part of the father, and thought reading on the part of the little boy.

We must take into consideration that the boy was too young to read or write and had no schooling of the ordinary kind whatever. Even at the present time Jackie is unable to read in writing any of the words that he so easily and glibly pronounces in his demonstrations. I have noticed that even when he is off guard in his playful moments his own name written on a piece of paper, or printed on some card does not even attract his attention and he does not even recognize it.

The stage of development is finally reached where every definite thought that the father holds in his mind for a fraction of a second is instantly impressed upon the child's mind and the child is fully conscious of it.

The father had admitted to me that the one big problem he still has to contend with, and which was his great problem in the early stages of the de-

velopment, is that of the tendency on the part of the boy to guess at some things. As he described this problem to me I was reminded instantly of the same condition that confronts our members in their psychological experiments. As an example of this tendency to guess, let me cite this instance. When I asked the father to ask Jackie where my wife was for the afternoon, he instantly replied, "At the San Jose Woman's Club." When the father asked him what she was doing there, he instantly replied without waiting for a moment of concentration, "Playing bridge." Now this was purely a guess on Jackie's part and was not correct at all, for Mrs. Lewis was giving a lecture that afternoon on the subject of art before the art section of the Club. After a second question in this regard he stated correctly what she was doing except that he said she was "preaching" to the class of women.

He has heard so often in his travels and in the questions and answers passing between him and his father that women go to women's clubs to play bridge that he merely assumed and guessed that that was what every woman does at every women's club. Now this is typical, as I have said, as to what happens with our members when they are listening to the inner voice and trying to receive impressions from the Cosmic or from the self within. They allow their outer reasoning and purely objective, deductive reasoning to give them an answer or an idea that is not in accordance with the facts. It is difficult in many cases for persons to tell whether the ideas that come to their minds are from the functioning of their own reason or from the Cosmic, but this is due to the many years' indulgence in coming to conclusions by reasoning. Undoubtedly, many of the answers that Jackie gives to others in answer to his father's questions strike him as being perfectly logical, reasonable, and easily guessed at.

When Jackie was asked about a little, round, paper, pill box that I was holding, but which he did not see, he replied that the article in my hand was a pill box. When asked what it contained, he instantly said it contained pills, but then corrected himself and said, "An emblem." The idea of pills was merely a guess, or, shall we say, a false thought

or idea built up quickly in his mind by the objective mind's deductive reasoning, for it is only natural for the mind to reason that a pill box would contain pills. Such reasoning, however, is one of the fundamental errors in our mental process and often leads us all astray in our attempts to interpret Cosmic messages or inner messages at crucial times.

In demonstrating his ability to read the mind, Jackie is limited, of course, in reading his father's mind. The father says that until the boy is absolutely perfect in reading his mind and no longer allows guesses, or influences, or logical conclusions to take the place of the true, mentally transmitted thought, he will not let Jackie experiment with reading the minds of others. Jackie, on the other hand, takes a very peculiar view-point of the whole thing. He thinks, in the first place, that it is perfectly normal and natural for him to read his father's mind. He has never known anything different since he was old enough to reason about the matter, and he likewise feels that it would be rather strange for him to be able to read the mind of any other person for he does not sense and feel the close attunement between himself and others that he feels between himself and his father.

In other words, from his view-point it is perfectly natural for a child to be closely attuned to his father's mind and no one else's. Therefore, everything that one desires to have Jackie read, explain, or describe must be shown first to the father. If you ask Jackie to describe something that you have hidden in your hand or concealed about your person, he will instantly say, "Show it to my father!" or, "Tell it to my Dad." He says these things in the most child-like manner and without any pretentiousness or show of pomp.

Now I know that this very fact opens the doorway to the argument that the father is carrying on a code system of transmission with his son and that the demonstration is no actual proof of mind reading. But if you are going to argue that this father has taught this little boy in two years a system that is so perfect and so elaborate as would be necessary for such demonstrations, then you are going to attribute to this little boy a far greater mind and a far more

marvelous memory than was ever possessed by any other child of his age. You are in no way simplifying the matter by such an explanation but are making it more complex, because it would be more difficult to develop such a system of secret code transmission of thoughts and have a child of his age memorize such a system than it would be to develop the real and genuine method of mind reading.

You can imagine what it would mean to develop a system of code signals, either by words or gestures on the part of the father, that would include not only every possible combination of numbers and fractions and decimals but every kind of a name of an individual, city, town, drug, or medicine in almost any language. The father is not a highly educated man as one can easily determine from his imperfect English. However, the father is not required to know all of these things, such as foreign languages, foreign names, chemical names, scientific names, scientific terms, etc., because all of them must be written down on a piece of paper and shown to the father and then he transmits mentally what he sees written on the paper, or what is whispered to him. In this regard the father is much like the telephone that is before you when you are speaking to someone. The telephone will transmit the most difficult of sounds and terms which are spoken to it, without having any consciousness of what they mean. And even Jackie is unconscious most of the time of the meaning of most of the things he says.

Take, for instance, an envelope which the father picked up from my desk while here in my sanctum. It had a number of foreign stamps on it and attracted the father's attention. He lifted the envelope up and read the printed address in the corner of the envelope. When he finished reading it he merely said to Jackie, who was off in an opposite part of the large room, "Where is this from?" And without a moment's hesitancy Jackie said, "From 18 Sanchelstrasse, Prague, Czechoslovakia, Europe, and the name of the man is Mr.—." He gave the correct name, which was a long, German name, and this coupled with the long address pronounced in very child-like syllables, is longer than any phrase



that could be conveyed by any code contained in the simple question, "Where is this from?"

I wrote on one piece of paper a number consisting of nine figures, and the father merely said to Jackie, "What number?" and then looked at the paper and as he read the numbers Jackie called off the nine figures in their proper order.

That the father often makes errors in his thoughts which he transmits is also evident. For instance, I picked up from my desk an Egyptian scarab and showed it to the father. Jackie could not see what was in my hand and the father only looked at it casually and said, "What is it?" and Jackie said, "A green bug." I asked Jackie where the bug came from and pausing for a moment to concentrate his mind on his father, he replied, "From Palestine." When I said this was wrong, the father said that he had only seen one of these things before and he thought they were souvenirs from Palestine. When I wrote down on a piece of paper the name of the country from which they came and showed this to the father, little Jackie instantly replied, "From Gypst." When his father said that this was wrong, Jackie stamped his little foot on the floor and said, "It is right," for Jackie never allows anyone to contradict him unless he has made a guess. He had missed the first syllable of the word, "Egypt" as transmitted by his father, but I noticed later in talking to his father that because of his foreign accent he spoke of Egypt a number of times with a strong accent on the second syllable and slurred the "E" in front of it in such a manner as to make it almost inaudible. This started me testing the father in regard to many words and after I talked with him a while I found that his accent was very strange and that on many words the boy used the same peculiar accent, although in his childish talk between his demonstrations and in connection with all personal matters the boy has absolutely no foreign accent at all.

Nor is it necessary for the boy to look at his father in order to answer the questions. The boy is still so playful and childlike that in my sanctum he spent most of the time on the floor playing with a small flashlight battery, a roll

of films, and a long ruler which he balanced one upon the other and caused them to roll and move for him, much like a kitten would play with similar things. The tripod to my moving picture camera also fascinated him and at one time his little legs and the tripod legs were entangled in a very amusing manner while the father was trying to get him to answer a question. Finally he became fascinated in the radio set and in turning the dials and causing various stations to come in and out and while thus occupied in a distant corner of the room with his back turned to his father and me, he answered seven or eight questions without more than a second's pause for concentration and never turning around to face either one of us.

Things written on a piece of paper are read by Jackie as rapidly as the father reads them. If the father takes an open book and starts to read a paragraph selected by us, Jackie will begin to repeat word for word as the father reads, without the father asking a single question. I tried this experiment with a book containing the most profound and difficult scientific terms, all of which Jackie was able to repeat but with a childish pronunciation that is very laughable at times. For instance, he would pronounce the State of Massachusetts as "Massashussits," and he pronounced the word indispensable as "indispansoosul."

When they were ready to leave my office the little boy and the manager of their act went out on the street and the father remained with me to give me a photograph of the boy. While talking with me he said, "Where was your father born?" I told him the name of a very small and little known town in the State of New Jersey and the father merely whistled for Jackie to come from the street back into my office and pointing at me said, "Where was his father born?" Jackie started to run out to the sidewalk again in disgust, because he thought he had finished his demonstration, and on the way out without even looking at his father or at me or stopping to think, apparently, he called out the name of the town and State as mentioned by me to the father.

Now if such close attunement as this can be established between father and

child, it is certainly the foundation for more marvelous development than even this ability to read the mind. Mr. Merkle intends to carry on this development of attunement to such a point that he will be able to read the boy's mind in the same manner. At the present time the little fellow has difficulty in concentrating on a thought and transmitting it correctly to the father. In about only fifty per cent of the cases can the father correctly receive the child's idea, but he says that this is improving as the boy grows in experience. He says that the boy has already told him that at night while resting, or partially asleep, or while riding in the train in deep meditation, the little fellow receives impressions from other minds or apparently from the Cosmic which are very vague and difficult for him to describe. He has already learned the difference between a thought sent by his father and those which come from other sources and he says that the difference is in clearness and strength of the thought. The child is perfectly normal in every other ability and has been examined by psychiatrists,

psychologists, medical men and others. They say he has a good memory, but that memory alone will not account for two per cent of his marvelous demonstrations. In the theater he stands on the stage before the footlights with his little chubby arms folded across his chest and stamps his feet when the children or younger people in the front rows become noisy and laugh at his cute expressions, and he becomes impatient when the persons in the audience do not respond and say that his answer is correct. He likes the applause and likes the audience to be responsive in every way.

He will appear at most of the theaters in the East in the next few months and if you have an opportunity of seeing Jackie Merkle in any place I would be glad to have you go and if you sit along the aisles of the theater the father will undoubtedly approach you and if you whisper to the father that you are a Rosicrucian he will be glad to meet you, for he is intensely interested in our work and wants all of our members to see what he has accomplished with this child.

OUR APPRECIATION

The Emperor wishes to take this means of acknowledging the many cablegrams, radiograms, letters and other tokens of appreciation and good wishes sent to him from all parts of the world for his birthday on November 25. It is impossible for him to personally acknowledge all of these communications but he wishes to assure each and every member that he deeply values the kind sentiments and thoughts expressed through these tokens.

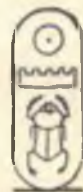
THE ENTIRE STAFF OF EXECUTIVES

wishes to express its appreciation and thanks for the many hundreds of beautiful cards, telegrams, and radio messages, tokens and other forms of appreciation sent to headquarters during the holiday season. The officers cannot acknowledge each of these communications with a personal letter as promptly as they can express their appreciation here in the pages of our magazine. Nevertheless, they desire to have every member and friend realize that these tokens of esteem and good wishes are highly appreciated and constitute one of the great joys in their lives.

OUR WISHES FOR YOU

are that each and everyone of our members and friends will have not only a happy Christmas and New Year holiday but that the New Year will bring into the lives of each a new cycle of prosperity and happiness. While we wish this for each, we also seek to do our utmost to help to make it a living fact in the life of each one who comes in contact with the glorious work of this organization.

THE EMPEROR, GRAND MASTER,
SUPREME SECRETARY, and
OFFICIAL STAFF.





SANCTUM MUSINGS

ON THE NATURE OF BEAUTY AND LOVE



THE term beauty is attributed to sensations of an harmonious nature which are realized by the human consciousness. The sensations received from the world of "things," be they of light waves falling on the retina of the eye, or sound

waves actuating the diaphragm of the ear, if pleasurable, thereby harmonious, are beautiful. Those things of the physical world which are pleasurable to the senses are beautiful. That which is disagreeable is never beautiful. In the lower types of intelligence, the organic desires or appetites, in the endeavor to maintain an harmonious normalcy, compel the mind to seek sensations which are agreeable to them. Since they are agreeable, they are accepted as beautiful. The scent of a rose may be termed beautiful; those things designated as "delicious" are beautiful, as delicious is merely the term applied to sensations which are pleasurable to the sense of taste. In the order of higher intelligence in humans, the reason, because of its greater development, seeks not alone to attract beauty or agreeable sensations, but to interpret the nature of the harmony

itself; thus the mind of the composer is quite sensitive to the rhythm of his being and the universe, of which he is a part. He is not desirous of attracting exterior sensations to himself, but rather to create in music a form which depicts the idea he has of the harmony or beauty he already possesses in his nature.

Those seeking beauty through the senses will find it idealized in but few forms, comparatively speaking, for only those forms which produce sensations registering harmoniously in the human consciousness will be thought of as beautiful. Since there is much in the physical world which the senses of man cannot detect, there is much beauty of the universe lost to him, but the mind which endeavors to mentally create in its own consciousness, ideals which are in harmony with it, finds the absolute formless beauty, for harmony is formless. Form is only attributed to it when the form gives off sensations which are harmonious to the human consciousness.

There is nothing in the universe that is not of order. Even chaos is an order of disorder, yet man, by virtue of his senses is but attuned to a limited portion of the scale of Cosmic order, which portion he appreciates as harmony. This limitation compels the mind to idealize as harmony those forms discernible by the senses only. It may be rightly doubted whether the human consciousness can

ever realize the complete scale of Cosmic harmony while bound to the senses, yet perhaps without all the senses, there would be no individual consciousness whereby anything could be realized. For although life has an intelligence of its own and is a fundamental force in the universe, it has not been proven that Cosmic forces are self-conscious. It appears necessary that the organ of brain be provided with consciousness; therefore, life itself can have no realization of its own complete harmony. When there is consciousness as in man it is too finite to realize the complete infinite harmony.

We may cite an analogy: Electrical energy is an ordered force unlimited in its field of expression, yet to realize that the energy exists, we are obliged to manifest it in some form, such as heat, power, light. When we so manifest it, we have limited it to that form, whatever it may be, for that moment. Electricity cannot be appreciated by us in its absolute formless nature. If absolute, formless beauty could be realized, for the idea to be conveyed to another, it would need the faculty of consciousness so as to associate the idea with a form that the mind could realize. When associated with a form the idea of absolute beauty would be a contracted, imperfect idea.

All being is creative. By the very virtue of BEING, everything is obliged to create its own nature. If being were not creative, it would become non-being. A fundamental law of the universe is TO BE. Therefore, everything of the universe is creative. Being has its order, and its order is the laws governing its nature. The change of the laws of order of a being changes the nature of the being. That which is in accord with the order of a being is harmonious to it. When the being has consciousness, things harmonious to it produce the sensation of pleasure.

Furthermore, a conscious being can realize the order and harmony of its nature and may will to maintain that order. Yet, a conscious being also has the unconscious urge to maintain the order of its nature. This urge is the natural order of the being seeking the path of least resistance. The path of least resistance is the maintaining of its

particular form without change of its order. Such a type of conscious being is man. Life force in man has its distinct order which gives it the nature of life. Life endeavors, like other beings, to maintain its nature and in doing so, it is creative. Man becomes conscious of the order of life within him, which he classifies as the instincts. The realization he has of these instincts produces the inner sensations which we know of in most instances as love in its various expressions.

Love, then, is the desire in the consciousness of man to bring to his being sensations which are in harmony with the order of his nature or life. In bringing to himself that which is harmonious to him, he is maintaining his being and continuing to be, which is continuing to create. We have seen that things harmonious to man are designated as beautiful. Love seeks beauty, because that which is beautiful furthers the creation of being. Love, if it sought deformity, would attract inharmony, and inharmony is destructive to the order of being.

Plato in his dialogue, "The Symposium," refers to passion as the desire of the physical and mortal body to seek immortality through procreation, a process of succeeding itself. Is this cogent, however? It infers that the continuance or immortality of life force is dependent on its residence in form. We arrive at the usual point of such discussions, "Is life force destructible with form?" It cannot be; if it is, it is an exception to all other fundamental, universal forces which have never been destroyed with the destruction of form.

Form is not the maker of life, but life the maker of form. Therefore, life precedes form. Thus when we destroy form we merely release life, returning it to its original state. From this we conclude that life is immortal, even when it is not manifest in form just as electronic energy when without form continues to exist. Why, then, does the complex type of life through passion or sex-love seek to *propagate its form*, to immortalize itself? Perhaps we may deduce an answer from our first premise that all being is creative, and if being were not creative, it would become non-being. When we destroy form we do not de-



stroy life, but if life were to remain in a formless state, it would be static; for life, which is an energy, to become static would mean for it to become non-existent.

We have seen that for a thing TO BE, it must be creative—that is, continue to create its own being. Life, therefore, must be self-moving, and have the power of motion within itself. Life's motion is the perpetuation of itself in form. The following may seem inconsistent with previous remarks, but we will endeavor to reveal its inconsistency.

We have said that life is immortal, and existent without form. Therefore, to be more elucidative, we should have said an aspect of life is immortal. Allow me to explain. Life appears to be a binary force. Living matter at all times has certain characteristics of inorganic matter. It appears subject to the same laws of molecular construction. Its substance has, for example, cohesive attraction, yet it possesses the additional virtue of the reproduction of its form. Furthermore, in lower forms it compels the unconscious, while in higher forms the conscious, attempt to preserve its form. While electronic energy, the underlying essence of inorganic forms of matter, preserves its nature or its order, it does not endeavor to preserve the particular form it has assumed. Form appears secondary to electronic energy. It seems to tend toward reversion to its primary state. Electronic energy from this conclusion is then but an unilateral phase of life force.

There must be existent in the universe then, an immortal, indestructible energy that composes the other phase of life. The unity of these two phases of Cosmic force, manifests life—the one phase creates matter, the other phase makes matter animate with all of the qualities of life. Life, then, as we know it, is a complete, unified Cosmic force, not possible without form. Living matter, then, represents a perfected state, no matter how simple the organism. We reiterate, the perfected state is a unity of a phase of energy we term electronic, and its unnamed complement. The two are productive of living matter—life.

Electronic energy alone in its manifestation of form is incomplete, imper-

fect. The preservation of the form it assumes is not necessary to preserve the order of the energy itself; but in living matter wherein life exists as the unity of two phases of energy, it is only possible to preserve the order of life by the preservation of the form. The form of living matter is infused with the balance of the two energies, and its particular structure is necessary for life. Thus we find life transmitting complete factors of itself, which develop into a prototype of the parent form. Life, to perpetuate itself, must transmit itself in form, as, for instance, the protoplasm, and in form only is its nature complete. With the destruction of form, we have not the destruction of the energies composing life, but their separation into the electronic and the unknown energy.

To return to love: We find that in its lower expression it is the result of the order of life attempting to preserve itself through procreation—the generation of new form. Perhaps passion, then, is as Plato said, "The body seeking to immortalize itself." What of that which has been commonly called the selfless loves, the loves of the soul, the loves that are characterized as maternal, of duty, of art and literature? It is said that such love far transcends the sensuous desire of that love which is the impelling urge of the order of life to perpetuate itself.

In idealism, these higher loves exceed passion, but they arise from the same source, if we but admit the realities. Our proposition can best be proved by an analysis of the idealistic loves. In the instance of normal maternal affection and devotion, it first must be admitted that such love is *instinctive*. It is not the result of reasoning, nor the development of the mentality through education. It is inherent in the nature of higher evolved animate beings, but it is realized only in *conscious beings*. In the lower forms of unconscious beings devoid of brain, they react to the urge of the order of life without volition, acquiring conditions pleasurable, harmonious to their continued existence. The process of generation is unconscious to them.

In the higher or conscious beings, there is the faculty of realization of the instincts and with the realization comes the inner sensations known as emotions.

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Therefore, in addition to procreation with its sensuous pleasure, there is the mental pleasure or harmony that is derived from gratifying the emotion of protection of the offspring. It is quite true that the pleasure derived from maternal love in effect is essentially different than sensual pleasure, yet in both instances the pleasure is that which is harmonious to the order of life. Life, as we have seen, seeks to create form for its further existence, but a conscious being when having a realization of the urge of life, has the emotion of love to preserve that form which it has created at all sacrifices. The pleasure of so doing to the consciousness is greater than any irritability arising out of pain from the performance of the duty.

As to the love of art, music and literature, this we may attribute to the higher conscious beings' appreciation of the rhythm of their own nature, or the life force within them. Life, as a Cosmic force resident in a being, has a specific frequency. The life force in the amoeba or in man, in essence, is identical. The nature of life is uniform. To change the specific vibratory nature of the life force would be to change that force itself, for it would be the separation of the phase of Cosmic energy composing matter from the phase of Cosmic energy which, when uniting with the former causes life. What the rates of the specific frequency of these blended phases of Cosmic energy are, is not known, but a conscious being can sense and have an appreciation of this harmony.

When the harmony is constant within a being; that is, not disturbed by any in-harmonious external forces, it produces a state of happiness. The esthetic type,

whose consciousness is quite responsive to his emotions, the sensations of the life force within him, endeavors as we have said, under the subject of beauty above, to mentally create with his reason, images which idealize the harmony he senses. The love of art, music and literature is then the desire to create forms which set up in the consciousness sensations pleasurable to the order of life, and by so doing, aid in preserving it. The higher loves are those that endeavor to imitate the order of life by the production of forms that complement the harmonious nature of life. The higher loves are possible only in a highly evolved consciousness, and in fact they are the desires of the consciousness to bring into form that which it has realized. It is like the mind endeavoring to give physical form to a pleasurable scent, so that through the eyes the sense of sight might have the same pleasurable sensation.

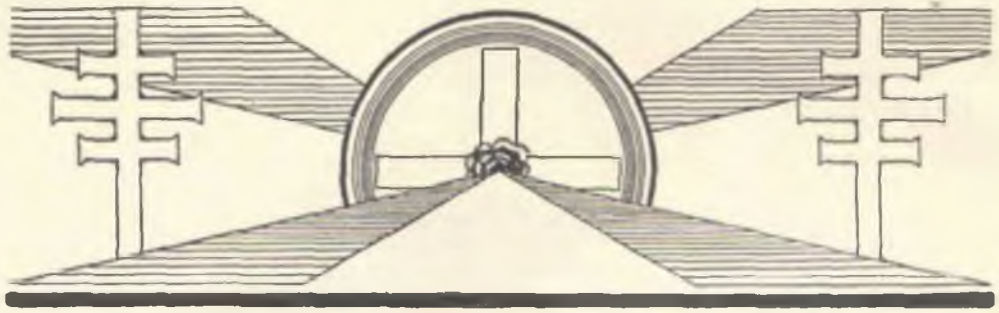
The human consciousness through the higher loves attempts to transmute an intangible realization into an actuality. It is like the execution of a magnificent musical composition or painting, wherein there is confined in form the harmony that was sensed through the realization of the order of the artist's or musician's being. Every time that the composer plays his composition, it brings back into his consciousness the realization he had of the harmony of the order of his own being, and as nearly as possible, he receives the same stimulation. the same excitation to his consciousness that he had with his original conception.

"If we know all there is, and the laws thereof, there is still the mystery of the cause.—Validar."

ANNOUNCING NEW CHICAGO CHAPTER QUARTERS

We are pleased to announce that the Rosicrucian Chicago Chapter No. 9 is moving January 1st to the Lyon and Healy Building, 64 East Jackson Boulevard. It will have in its new location larger quarters and will be prepared to accommodate the Chicago membership in many additional ways. The Secretary of the Chapter is Leta M. Santee, Telephone Number, Capital 0885. The Chapter will be open afternoons from 12:30 to 5:00 p.m., evenings from 7:30 to 9:30 p.m., and Sundays from 3:00 to 5:00 p.m. In addition to the regular sessions for members there will be a social session every first Tuesday night of the month. All Rosicrucian, AMORC members in the Chicago territory are invited to attend the sessions. Identification of membership is necessary, however.





The Magnificence of Cosmic Law

SOME HELPFUL IDEAS FOR MEMBERS IN THE
LOWER GRADES OF STUDY

By THE EMPEROR



RECENTLY I had an opportunity to talk with Professor Aiken, one of America's foremost astronomers in charge of the great astronomical observatory at Mt. Hamilton, California, which is located on a mountain peak overlooking the beautiful valley in which San Jose nestles like a sparkling jewel of brilliant lights set in a beautiful green pasture.

Professor Aiken was recently honored by the Royal Astronomical Society of England. They invited him to come to England to be honored by them, and this invitation carried with it all of his traveling expenses to that country and back again, so that he might not be delayed by any cause in accepting their invitation. The great honor thus bestowed upon him at the meeting in England included the gift of a gold medal in recognition of his marvelous mastership of the art and science of astronomy. I speak of this merely to impress my readers with the fact that Professor Aiken is not an amateur or an unscientific worker in the field of astronomical speculation, but a recognized authority and honored as such.

In answer to a question as to the universality of the laws which govern the

universe, Professor Aiken waxed enthusiastic, and his kind countenance lighted with an expression of adoration as he touched upon various points that I knew would be of intense interest to our members. Hundreds of our members have met him for he has been kind enough at each of our National Conventions here in the summer months to have our members visit his observatory late at night and spend long periods with him in scrutinizing the heavens, the stars, and the planets through the very large and marvelous telescopes which make this observatory a wonderful institution. He knows what our fundamental principles are, and he is familiar with all our view-points, and he frankly admits that after thirty years of intense study of universal laws we have in our teachings a very sane and rational comprehension of the most marvelous of all of nature's manifestations.

First he spoke about the meteors which are so clearly seen here in California during Spring, Summer, and Fall. He said there are perhaps a million meteors a year that are visible from all points of our earth. He called attention to the obvious fact that meteors are shooting through space in the daytime as well as in the nighttime, but they can only be seen when the sky is dark and especially on nights when the light of the moon does not interfere by its brilliancy. He called attention to the fact that these meteors are not the result of any arbitrary or unusual manifestation

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of matter, but rather a demonstration of a universal law. He said that many of them, if not most of them, are so small in size that the material of which they are composed is melted through the friction of movement in the air, and thus they disappear after having journeyed only a short distance. Only the larger of them can be found after coming to the earth. He called attention to the fact that in the hundreds of years that have passed a few very large meteors have left their deposits on the earth, and these deposits are called meteorites.

Since so many persons look upon these meteors as something unnatural, and since the ancients of the uneducated class looked upon them with superstition, we discussed them quite freely. Therefore, one of my questions was, "Where do these meteors come from?" It has been said by certain schools of superstition that these are fragments from planets that are being destroyed, and that they foretell the destruction of our own earth and other planets. Professor Aiken very quickly removed such an opinion from the category of fact by stating that these meteors have nothing to do with planets, but are part of the matter that is to be found everywhere in the universe, and that our earth is passing through clouds of this matter at various hours of each day and night.

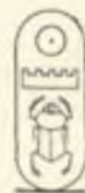
According to him the movement of our earth, sun, moon, and other familiar planets through the vast space of the universe brings us into a new part of the universe every hour, and by the time our members read these words of mine in the Digest our whole group of related planets will be many thousands or hundreds of thousands of miles away from the point in the universe where they are located now. It is difficult for the human mind to conceive of such an endless journey through endless space, but the astronomers pretend, at least, that they have some conception of it. In this endless space our earth and other planets will occasionally pass through clouds of meteors when it will seem that there is a veritable rain of them through the skies.

In answer to our question as to whether our little earth might run into sudden and disastrous contact with some enormous stray body passing through

the universe at the present time, but unknown to the astronomers, he said that there was absolutely no likelihood of this for two reasons. First, because the astronomers with their telescopes are able to pierce the great distance for many days and weeks ahead, and are in constant observation and on the lookout for anything of that kind, and in all the years that have passed nothing of that kind has ever been seen. Secondly, the magnificent universal laws of the Cosmos prevent any eccentric action on the part of any planets or any movement or progress through space that is not perfectly timed and so arranged as to give each planet and each moving body a clear track.

From all he said it was apparent that he meant that there were possibly hundreds if not thousands of moving bodies whirling through space along established paths or tracks, and that although these paths crossed each other and intertwined the movements of the heavenly bodies, even in their terrifically rapid speed of thousands of miles an hour they were so timed that they could all move in proper order without coming in contact with each other. The world's greatest railroad engineer attempting to operate thousands of trains, or even a few hundred trains, on a complicated network of railroad tracks that cross and recross each other, would never be able to figure out such a time schedule as would let each train keep moving continuously on its track without ever stopping, and without ever coming in contact with another train. No human mind could scatter one hundred billiard balls on top of a huge billiard table, and keep them all rolling in various directions and paths that cross each other and yet prevent any two of the balls from hitting each other. It is the most astonishing conception of system and order known to the human mind.

In answer to our question as to what these meteors are composed of he said that every scientific analysis of them shows that each meteor and meteorite has in it some of the very same elements of matter that are found on the earth plane, and that no meteor has yet revealed a single element of matter unknown to our scientists. Professor Aiken raised his eyes toward the heavens and



like a real mystic contemplating the glories of God's creation, uttered what we would call a psalm of adoration to God's great wisdom when he said, "Science finds that in the beginning all matter of the universe was uniformly established from the same elements, and the great natural laws of the Cosmic continue this process of creation and everything that we have on this planet or that exists throughout the whole of stellar space is composed uniformly in the same manner, and of the same elements without any variation or a single exception to these great laws."

That Professor Aiken is also a philosopher as well as a scientist was evidenced by his final statement. He said, "Often at one-thirty or two o'clock in the morning when I am through with my scientific observations through telescopes and have made my nightly notations, which must be made every night, I go out of the observatory into the lawns surrounding our buildings, and sit down to stare into the starry heavens like any other individual should do who admires the magnificence of God's great work. I no longer look at just a small portion of the heavens, nor at a part of one of the planets through a huge telescope, but I lose myself in the endless space of the heavens that seems to surround me on the great height where our observatory is located. To the east and to the west of me, and to the north and the south the dark space descends to the low horizon, and I seem to be standing in the very midst of a huge dome. In some directions I see planets—Venus, Mars, and others, and in another direction I see Saturn or one of the other large planets. To the left of me I see a familiar constellation, but everywhere I see stars and groups of stars and nebulous matter composed of stars or star

essence, whatever it may be. Contemplation of this magnificent scene lifts me to sublime heights, and I am simply lost in its beauty, its stupendous marvels, and the inconceivable wisdom of the mind that directs and controls all of it."

The important point for our members in the lower grades must be very evident. The study of the composition of matter formed out of the spirit essence or nous, into a form we call electrons and and then formed into atoms, and molecules, reveals a universal law, and applies to all created things except the mind of man and the soul within his body. This universality of Cosmic laws gives us confidence, faith, and hope. We cannot conceive of the beginning of the universe; therefore, we cannot conceive of its end. But we can conceive of the majesty and magnificence of a creation that is so uniform and perfect, and so systematized and orderly in its manifestation that even the human brain can do what Professor Aiken and others have done; namely, predict an eclipse that will occur a thousand years from now, and predict it within two or three seconds of the exact time in which it will occur, and within two or three seconds of the arc of direction in regard to the locality in the heavens where it will occur, and yet our earth is at the present time in a part of the universe millions of miles distant from where the eclipse will occur. Even the rapid movement of our group of planets through space does not change their precise relationship to each other so that we can tell to within a second of time when each of them will be in some definite relationship to each other. Certainly, our students should enjoy the study of these natural laws in the lessons for it brings them closer to Cosmic attunement, and closer to an understanding of God's great wisdom.

BE SURE TO SEE THIS INSTRUCTIVE PICTURE

For some months we have had for review in our offices at headquarters a scenario of a marvelous Egyptian mystical picture which originally bore the title of "Imhotep," but has at last been produced by the Universal Pictures Corporation under the name of "The Mummy." We have been very anxious to see this picture released throughout the country not only because David Manners, a well known screen artist and member of our organization, plays a part in the picture, but because the picture is of real instructive interest to all of our members and to their friends. Watch for the coming announcements of this picture, and speak to your local theatre manager, and ask him to secure and produce it. The picture is being widely advertised as one of interest to Rosicrucians, and you will see that your local theatre shows this picture made by the Universal Picture Corporation.

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THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international Rosicrucian congresses. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Wisdom of the Sages." Address, Librarian, S. P. C., care of

AMORC TEMPLE
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA, U.S.A.
(CABLE ADDRESS: "AMORC" RADIO STATION 6KZ)

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(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America.)

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The name and address of other Officers and Branch Secretaries cannot be given general publicity, but may be obtained for any information or special purposes, through the Head Office at San Juan, Puerto Rico.

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FEBRUARY 1933
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(Courtesy The Rosicrucian Digest.)

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THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE
OF THE WORLD-WIDE ROSICRUCIAN ORDER


Vol. XI FEBRUARY, 1933 No. 1



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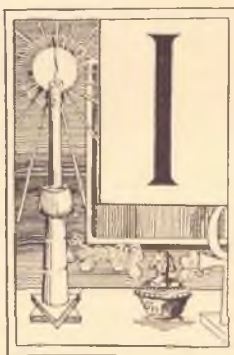
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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH GOD'S OPPORTUNITIES

By THE EMPEROR



IT HAS been said that in man's extremities God finds His opportunities, and we recall that Sir Walter Scott expressed the same idea in the first canto of the "Lord of the Isles" in the words, "In man's most dark extremity, oft succour dawns from Heaven."

We all recall the incidents of life when those who have suddenly found themselves in dire predicament lift their hands to the high heavens and call upon God or the angels for assistance or relief, even though at other times in their lives they almost wholly ignore the existence of God and His heavenly kingdom. Many of us have witnessed the sudden and insincere conversion from religious indifference to Cosmic appeal when there seems to be no other help available.

We need not take time to discuss the efficacy of prayers and appeals made to God only in emergencies and only when every other source of help has been honored by previous appeal. Such reasoning would lead us probably to the false conclusion that God and the Cosmic will deny an appeal made in such circumstances. The truth of the matter, however, is that in such extremities and in such circumstances God finds His opportunities to demonstrate His universal love, mercy, and justice and thereby proves that His judgment and

wisdom are superior to man's conclusions and in no wise affected by the emotional impulses or reasoning reactions of the earthly nature.

What I do wish to emphasize, however, is the fact that God does find in our extremities and in our great perplexities an opportunity to prove His omnipotence and His sublime wisdom and through such opportunities reveal to us the magnificence of His understanding and the power of His divine rule.

I cannot say that God seeks opportunities to prove to the unthinking mind that He is supreme, merely for the sake of removing any degree of indifference from the minds of those who choose to be indifferent to the many forms of testimony easily found by the unbiased mind. But God does seek constantly and in every possible way to reveal to the beclouded mind and the sinful nature, the errors of a sinful life and the mistakes of ignorance.

In my many years of close observation and study of the problems of mankind and in my dealings with God and the Cosmic through prayer, meditation, and concentration, I have seen remarkable manifestations of God's great privileges and prerogatives. I have seen His intercession and His kindly interest miraculously dissolve mountainous problems and obstacles into mere ripples such as are seen upon the wind blown plains of the desert where the sand lies almost as smoothly as water for extensive distances. I have seen the decisions of man and men individually and united changed as in the twinkling of an eye through some invisible, intangible, yet powerful influence that has swept

through their consciousness and made their decisions of earthly law or conventional custom, seem erroneous and unfit. I have seen the incurable and the doomed, the abandoned and forsaken, suddenly raised from the bed of death to the glory of health. I have seen scars disappear, birthmarks fade in their color, blind eyes opened with light, dumb tongues moved with speech, all in an instant by the magic touch of God's interest when He has found in the instance an opportunity to reveal Himself understandingly to the heart of men.

Unfortunately, men doubt the possibility of God's intercession to this extent and thereby walk in darkness and ignorance as to the sublime power that waits to serve them.

Too often men judge the powers of God by the powers of man. We may be excused if in our childish manner we contemplate the being of God by visualizing Him in the stature of His earthly images but we cannot be excused for assuming that the powers of God are of the nature and bound by the laws of the powers of man.

Some say, "This cannot be, because, forsoothe, it is contrary to natural law!" Others say, "God cannot do this, because His Divinely created laws have continuously proclaimed otherwise." Then again, some say, "God has ruled that His laws shall be immutable and He can make no exceptions in the form of a miracle." Those who speak in this manner, speak as experts in the law and bear witness to the human understanding of earthly laws and know naught of God's laws. At best, the wisest of man's scientists knows but a fragment of nature's laws and comprehends but a fraction of the laws that operate continuously and eternally in this universe. The laws that man has observed and set forth as immutable are but few and in no wise warrant the belief that there are no other laws in operation. Because certain elementary and easily observed principles are constantly repeated and uniformly made manifest throughout their earthly existence is no reason to suspect that they are the only laws in operation and that there are no divine laws and principles which neutralize them or modify them in extreme cases

without any violation of fundamental principles.

In one of the early lectures of our work this point is brought home to us very clearly. We take the universal belief that water quenches fire and that water and fire are incompatible and that water cannot cause fire or foster fire or increase and mature fire, let alone create fire. Yet this mistaken idea is quickly removed by a simple demonstration that is made in our temples where the purest of drinking water is poured into the crucible and the water gives forth fire and light, and additional water brings forth more fire and flame. This application of a little known principle does not constitute either an exception to the principle that in most cases water will destroy fire nor does the demonstration prove that there is a second law that neutralizes the first one, for both laws are independent of each other and act in their own way without contradiction of a single fundamental principle.

Ignorance begets doubt while wisdom fosters faith. Let us ever realize that in our extremities and in our moments of dire need God finds opportunities to make Himself manifest and to prove to the comprehending mind the laws still unrevealed to us while through the demonstration of them we find reason for greater faith and greater trust in His supreme love and mercy.

The Second Alcove

The month of February constitutes the second alcove in our journey through the year and by consulting the ancient records, as well as modern ones, we find that certain characters were associated with this alcove as were certain conditions of life. Not in a purely astrological sense, but based upon observation of people and conditions, the ancients associated characters and conditions with these alcoves of the year. With the ancients the journey through the alcoves began in April, while with us the journey begins with January, but the characters and conditions of each month are the same whether we begin in the middle of the present year or at any other time.

The alcove of February was devoted to religion, while that of Jan-



uary was devoted to statesmanship. The ancient and modern mystics associated certain characters with these alcoves or months, regardless of their month of birth, the association being upon the basis of their achievements and mission in life. Those associated with this alcove were such persons as Mencius, Gautama (Buddha), Zoroaster, Mahomet, Isaiah, Numa, St. Teresa, Mme. Guyon, Fenelon, Tauler, Thomas A' Kempis, St. Augustine, St. Francis, St. Bernard, Loyola, Abelard and Heloise, Calvin, Luther, Swedenborg, Wm. Penn, Ann Lee, Ballington Booth, Felix Adler, Wesley. All agree, however, that the month of February

is more truly spiritually represented by the great characters of Jesus and Paul.

By studying the lives of some of these persons and meditating upon what they accomplished in life, one will easily understand the great influence of this alcove, or the month of February, upon the general activities of universal mind and human nature. We may well anticipate, therefore, that during the month of February matters which were dealt with by the foregoing eminent characters will have their yearly peak of interest and advancement in all parts of the world.

THE NEW YEAR'S CELEBRATION

ALL MEMBERS SHOULD PARTICIPATE IN THIS ANNIVERSARY FEAST

By the Supreme Secretary



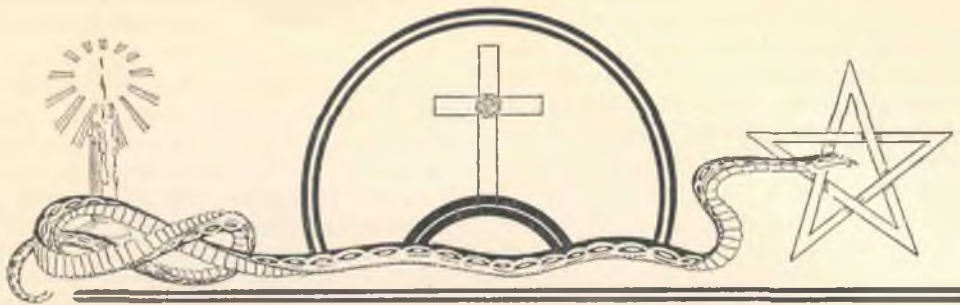
Once again March 20th has been decreed by the Imperator as the official date in North America for the birth of the Rosicrucian year 3286. The year is born at International Greenwich Time at 1:45 A.M., Tuesday morning, March 21st, but this is equivalent to 8:58 P. M. Monday Evening, March 20th, Eastern Standard Time for North America. And, of course, this means that the true hour would be 7:58 Central Standard Time, 6:58 Mountain Time, and 5:58 Pacific Time on the evening of March 20th. In foreign countries the time will have to be computed from the Greenwich Time given above.

It is my duty, therefore, to advise all members that Monday Evening, March 20th, should be devoted to a celebration of the birth of another Rosicrucian year. All lodges and chapters should follow the procedure outlined on Page 62 of the March, 1932, issue of the "Rosicrucian Digest."

We wish to advise new members who are students of the National Lodge, and not associated with any local lodge or chapter, that the Imperator has decreed that regardless of their location in the North American jurisdiction Monday Evening, March 20th, 8:58 Eastern Standard Time, 7:58 Central Standard Time, 6:58 Mountain Time, and 5:58 Pacific Time, is the time to go into their sanctums and spend ten or fifteen minutes in contemplation, retrospection, and meditation. They should look upon the occasion as the birth of a new year in their lives of Rosicrucian studies and activities, and give thanks for all of the blessings that they have received, and ask God to give His blessings to all members assembled at that time, and to strengthen and fortify the organization and continue to bless its good work, and encourage its leaders and workers everywhere.

Through the united attunement of the thousands of members assembled at these periods of time, which brings them into united contact at the same minutes, there will be a powerful Cosmic effect produced that will be of benefit to each member in quickening his spiritual contact with the organization, and with the Cosmic hosts, and the Masters of the Great White Lodge who will be in attunement with them. In all parts of the world Rosicrucians will follow the ancient custom and assemble at an hour that is coincident with the time set forth for our North American period, and thus the entire world will be encircled with a magnetic wave of united thought and prayer on this festive occasion. It is customary for members assembled at home in their own sanctums to participate in a small amount of corn bread, salted nuts, and unfermented grapejuice during their period of meditation and celebration, and thereby participate in the universal symbolic feast which is one of the landmarks of the traditions of our organization.

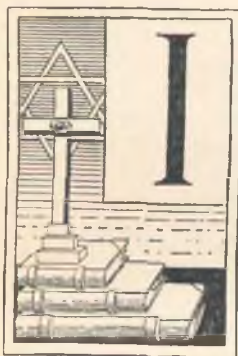
May the New Rosicrucian Year bring the utmost joy and happiness and increasing power to each officer and member of our beloved Brotherhood.



The Relationship of Color to Sound

AMORC ACHIEVES A MARVELOUS SCIENTIFIC VICTORY IN
ITS NEW COLOR ORGAN

By THE GRAND SECRETARY



K N O W t h a t thousands of our members will be interested in hearing about the two wonderful demonstrations of the new color organ created and built by the Emperor. This wonderful instrument is undoubtedly one of the most important

contributions that the AMORC has made to science and the fine arts in many years; in many centuries; and do not forget that many of the most eminent musicians of the past were Rosicrucians and have been credited in the history of music with having made many other valuable contributions to the advancement of the art and science of music.

On Wednesday evening, January 4, the private premier demonstration of this new master color organ was given at the Francis Bacon Auditorium to a very select and important group of musicians, artists, scientists, instructors, and patrons of art and music who were present by special invitation to witness the performance of the largest and most perfected form of color organ ever built.

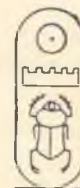
Four days later, on Sunday evening, January 8, a more or less public performance was given of the organ to which

all of the membership of the Santa Clara Valley and a portion of the public were invited. Before speaking of the success and wonders of these two demonstrations perhaps our readers would like to have a brief outline of the history of the color organ.

The Story of the Color Organ

Psychologists even of the earliest days were impressed with the possibility that the effects upon the human consciousness of music were not purely auditory, but that some harmonic key of musical vibration equivalent to a rate that would produce a color affected some faculty or functioning of the human consciousness and effected a mental impression that accompanied the stimulation produced by the sound of the note.

Musicians, and especially those who devoted much time to the composition of music, were often led to see that in creating a theme for any passage or movement of a composition they were assisted in the arrangement of the notes by selecting those which seemed to merge into subtle consciousness of the theme. They attempted to select elements of sound that agreed with the elements of color composing the theme-picture held in their consciousness during the time of composing. It was for this reason that many eminent masters of music spoke of *tone pictures*, *sym-*



phonies of color and sound, and similar expressions which were intended to convey the idea that a perfect musical composition devoted to any definite theme aroused in the human consciousness a reflection of the pictorial theme held in the mind of the composer.

Such ideas, of course, were very vague, and rather mystical, but, nevertheless, intriguing not only to musicians and artists, but to physicists. It was not until the Jesuit, Louis Bertrand Castel, an eminent mathematician, devoted much of his time to the subject, that a workable foundation for the demonstration of the various theories was prepared. His experiments were published in a book called "*La Musique En Couleurs*" in 1720, and in another book published in 1763 six years after his death. In these books he described a contrivance he had experimented with, and which he called a *Color-Clavessin*. While Aristotle is probably the true father of the idea of color music, Castel is undoubtedly the pioneer in scientific methods to demonstrate the laws involved.

Not more than ten or twelve color-organs have ever been constructed and demonstrated in a practical manner up to the present period of time. The tremendous cost involved, the many months and years of laborious experimentation, and the many branches of artistic and scientific knowledge required, have prevented any commercial concept of color-music, and have made the construction of color-organs beyond the capabilities of those who have recognized its fundamental possibilities.

Strange Laws Involved

Nearly all of the experiments of these pioneers have failed because of the lack of knowledge regarding the precise relationship between definite colors and definite notes of both the musical and spectrum scale. It has always been admitted by those who wrote theoretically on the subject that if the true relationship between color and sound was established playing of a harmonious chord on the organ would result in a harmonious blending of related colors on a screen, and the playing of a discord or inharmonious chord would result

in the projection upon the screen of colors that would clash because of their inharmonious relationship.

These two interesting features of the theory were never realized in the fourteen known models of color-organs that have been made since Aristotle suggested the idea, except in the case of a miniature color-organ made by Dr. H. Spencer Lewis in 1916 in New York City, and exhibited there for two months before a group of Rosicrucian scientists, musicians, artists, and prominent persons as a preliminary to the complete study of the harmonics of music and color for the purpose of evolving a definite system of color and sound symphony.

The great Physicist, Professor Albert A. Michelson, wrote in 1903 as follows: "Indeed, so strongly do these color phenomena appeal to me that I venture to predict that in the not very distant future there may be a color art analogous to the art of sound—a color-music in which the performer seated before a literally chromatic scale can play the colors of the spectrum in any succession or combination, flashing on a screen all possible gradations of color, simultaneously or in any other desired succession, producing at will the most delicate and subtle modulations of light and color, or the most gorgeous and startling contrasts and color chords! It seems to me that we have here at least as great a possibility of rendering all the sensations, moods, and emotions of the human mind as in the older art."

Pictorial Music

In the foregoing statement by Professor Michelson is summed up briefly the real quest and goal of all who have experimented with the color-organ, and in the *Luxatone* now perfected after many years of research, study, experimentation, and careful construction on the part of Dr. H. Spencer Lewis, we have a living, vibrating, masterful demonstration of this new instrument of art. The musician seated at the *Luxatone* becomes an artist in color as well as in sound, but he need center his thoughts only upon the laws of musical composition, and harmony. As he plays in any mood and to express any theme that his

inner consciousness may visualize, he will find the tones of music interpreting the theme and mood while on the large satin screen before him will be portrayed with all of the masterly strokes of a genius in art the pictural representation of the theme being expressed by the music. Harmony, rhythm, and movement with all of the incidentals of progression and counterpoint are made visibly manifest on the screen as the technique of a painter.

If the organist plays a militaristic theme, the pictures painted upon the screen by the notes of music are those which the human consciousness recognizes as typically associated with warfare, strife, and contest. The pictures are as invigorating, inspiring, and arousing as is the music. A simple folksong or one which expresses the atmosphere of a pastoral played upon the organ will produce pictures that suggest quiet and peaceful landscapes. Musical themes interpreting rippling waters, gentle breezes, or storms will produce pictures of a like theme upon the screen.

The pictures are painted in fixed, and mobile colors, and with symbolical designs and elements of form and color in rhythmic motion. The color painting is done automatically by the notes of the music, and if any selection is played a second time in an identical manner, the pictures produced by the music will be identical. The pictures upon the screen often change at a rate of from five to seven a minute while many of them remain fixed for several minutes gradually evolving or dissolving into others.

Not a Commercial Proposition

The *Luxatone* is not a commercial proposition since it is not for sale, and duplicates of it cannot be made commercially profitable. The purpose in creating it and in devoting such a large amount of time and money to its perfection has been solely to demonstrate the psychological facts pertaining to the relationship of color and music as taught by the Rosicrucians in the middle ages, and at the present time in connection with their doctrines of transmutation in which they have always claimed that the rates of vibration of all *atomically* constructed matter are related by harmonic cycles and periods, and that by chang-

ing the rates of vibration of one element or one manifestation, the element or manifestation may be changed in nature. The recent demonstrations on the part of science in the field of metallurgy have proved that gross elements can be transmuted into gold in accordance with the theory taught by the Rosicrucians. But this process is of no commercial value because of the extreme cost involved in producing even a small grain of gold. The *Luxatone* is now the most recent and elaborate device for the demonstration of the transmutation of sound into color. It is said by those who have witnessed the preliminary demonstrations of the color organ that those who are deaf easily recognize the theme of a musical composition by the pictures produced upon the screen. Many eminent psychologists insist that the sound waves do create in a subjective form of our consciousness invisible pictures which we sense through a little-known faculty that may be brought into development, or awakened in some way, by a proper adaptation of sound pictures produced through color.

Marvelous Demonstration

On the evening of January 4 when this new and large master color organ was demonstrated for the first time, the Imperator gave a brief introductory explanation of the theory of the relation of color to sound and called upon the organist to illustrate the theory by the playing of the diatonic scale and other scales and the playing of simple harmonious chords and inharmonious dischords. Then for a more perfect manifestation of the organ's possibilities a wonderful program of music, song, and dance was introduced. During this program the organist who had been previously instructed by the Imperator, played such numbers as Mendelssohn's "Spring Song," Chopin's "Funeral March," Lehar's "Merry Widow Waltz," Chopin's "Waltz," "Dardenella," Dvorak's "Humoresque," Chopin's "March Polonaise," and Lemare's "Andantino." These numbers were selected because of the very distinct form and class of pictures and color combinations they would produce upon the screen and because of the difference in rhythm and theme.



As additional features and points of demonstration, the program was beautifully assisted by Madam Beatrice Bowman, a member of AMORC, and a former coloratura soprano of the Metropolitan Opera Company and the Boston Opera Company. She sang three especially selected numbers, the Waltz from *Romeo and Juliet* by Gounod, "The Last Rose of Summer" by Flowtow, and "Comin' Thru' the Rye." Mr. Francis Beauchamp, a basso-chantant from San Francisco, demonstrated the beauty of the basso voice and the lower notes of the organ in singing two numbers, "Friend of Mine" by Sanderson, and "Drink To Me Only With Thine Eyes."

It was easily discerned that when the singers sang with the organ accompaniment, the microphone which picked up their voice and added it to the vibrations of the organ music, caused the voice vibrations to form undulations of colors which passed across the screen as though riding upon or being carried upon the waves of colored lights produced by the organ and the marvelous principles of overtones and harmonics were demonstrated when Madam Bowman, with all of the rich, colorful, powerful tones which made her so popular in the opera a few years ago and so popular on the concert stage today, produced dual effects of colors by the overtones or harmonics of her voice, and the trueness of her notes was demonstrated when the pure tones of the voice agreed with the pure color values of the organ notes. Mr. Beauchamp also demonstrated the richness of overtones and the magnificent roundness of his chanting voice which reminded everyone of the tones heard in the chants of the greatest of the cathedrals of Europe.

As an additional feature of the demonstration of the rhythm and movement of the color in harmony with the rhythm and movement of the music, the Emperor introduced another member of the organization, Miss Ruth Prell, California's most popular aesthetic and operatic dancer, who selected for her performance the famous Flame Dance. The Emperor desired to demonstrate the poetry of motion as illustrated by the movement of the human figure in keeping with the rhythmic changing of

the lights of the music and, therefore, the accompaniment selected for the dance was MacDowell's "Scotch Poem," a very beautiful organ number. Miss Prell performed the dance in front of the illuminated satin screen, thereby making her figure appear in black silhouette against the changing colors on the screen which at the same time affected the moving, flowing colors and streamers of her costume and transparent veil which she used so beautifully in illustrating the poetry of motion. The audience was enthralled.

Those who have visited the Francis Bacon Auditorium at Rosicrucian Park either at Convention time or at any other time will be able to visualize the magnificence of the screen on the occasion of the two demonstrations when we say that the organ screen occupied nearly the whole of the center of the great stage. The magnificent screen was made of the finest quality of white satin, hanging in folds that were carefully gauged at the rate of twelve folds to the linear foot so that each fold would give a frequency to the moving lights that was in keeping with the number of colors to the octave of the music. The screen was beautifully framed in gold satin and the entire stage was illuminated with a soft blue light that gave a very mysterious effect.

The organ used for this purpose was one that was built in Vienna, Austria, and is a special type of Harmonium imitating the various wind instruments of an orchestra and is especially appropriate for such a demonstration. Neither the organ nor organist were visible and the audience composed of well-known patrons of art and science and music of the Pacific Coast sat in a completely dark auditorium thereby being keenly appreciative of the least shade of coloring produced upon the satin screen. As each note of the organ was played a different color would illuminate the entire screen and reflect the light on to the countenance of those who sat in the audience, bathing them in the changing lights and having a very definite effect upon the psychic, emotional natures of each person present. As the various chords of the lower notes were played the lights of a soft nature would make a background for the brilliant lights of the higher octaves which would shoot

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and dart across the screen in accordance with their position in the musical scale. The sharps and flats played merrily across the screen while the natural notes furnished shades and tones of unbelievable brilliancy and astonishing tone for there seemed to be more colors produced by this organ than the human eye has ever conceived of seeing in the solar spectrum or elsewhere. It must be borne in mind that the only true manner in which colors can be actually appreciated in their true form is through lights of a pure tone seen in this manner. The pigments of paints or inks cannot give the scintillating, translucent beauty of lights for all color is essentially of waves of light.

As some of the themes were played upon the organ or sung with the human voice there would appear combinations of fixed and moving colors grouped into designs and patterns that were suggestive of the Orient or of the Occident and often of races of people and their costumes and then again of scenes or architecture, landscapes or sky and water.

Space does not permit me to speak of each number and the effects produced by it on the organ but I must speak of one as an example. Taking the last number on the organ, Lemare's "Andantino," which was composed by the organist of the great San Francisco Civic Auditorium and was later popularized into the song, "Moonlight and Roses," I wish to say that it was quite evident to everyone in the audience how and why a popular music writer could have found in Lemare's "Andantino" a theme for a song dealing with moonlight and roses. When the "Andantino," was played upon the organ the beautiful sky with a few clouds and various forms of moonlight effects from the clouds and the landscape, spotted occasionally with bright colors of red and pink as though huge bouquets of roses were held in front of a moonlight landscape, made quite evident to everyone in the audience the theme which must have been in the mind of Lemare when he composed his beautiful number, which is generally looked upon as a California theme song. At times there were quite definite scenes of life, bodies of water like oceans with even huge ships like the Majestic or the

Leviathan sailing in the moonlight. At other times there were mountains and forests, sunsets and pastoral scenes. The "Funeral March" produced very weird effects, while "Dardenella" illustrated the syncopation that has evolved into our modern jazz form of music. A brief imitation of Chinese music produces all of the Oriental effects of looking into a mass of Chinese lanterns or a gift shop of Oriental hangings.

At the Sunday evening performance, which was the second demonstration of the organ, Miss Emily Hardy, the well-known concert and radio entertainer, sang two numbers which produced beautiful effects and illustrated the beauty of the tones of her voice which is attracting a great deal of attention throughout the country on the NBC network.

Those who sat in the audience could feel the effects of the colors as well as the effects of the music and the proof was ample that in the combination of color and music we have the true art of appealing to the soul and the human emotions and that through this combination startling psychic effects can be produced and the psychic centers of the human consciousness awakened in a shorter time than by any other means.

This color organ has required over a year's labor to plan and build, for nearly every part in it had to be made by hand, there being nothing in the open market that can be purchased for such a large and complete instrument as this master color organ. Several thousand feet of electric wires, many hundreds of minute electrical contacts, many hundreds of vibrating and properly tuned adjustments had to be made and practically every fundamental law of physics, electricity, magnetism, music, art, and harmony had to be employed in the creation and building of this superb instrument. Undoubtedly all of the musical magazines, as well as the art and scientific magazines, will speak of this color organ for it is an unusual and valuable contribution to their arts. The color organ will be demonstrated again when the Convention is held by our organization this coming summer. Therefore, there is one intensely interesting and profitable feature to which all of you may look forward in making your plans for next summer's vacation.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P.C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



Each day brings reports of additional activities carried on in the name of the Cathedral, as well as reports of increasing activities through the regular Cathedral hours and periods.

In various cities the Sunshine Circles, constituting

a local welfare activity of the organization are utilizing the Cathedral periods not only for the help of individuals but having the members of the Sunshine Circle come together at some home or in one of our branch temples for a weekly meeting during one of the Cathedral periods. In these weekly meetings the activities of the Sunshine Circle are discussed prior to the Cathedral period and as the Cathedral period approaches the members go into meditation and concentration and send forth the treatments to those who ask for them. This gives a valuable help to each Sunshine Circle and suggests an excellent idea to those branches who have not adopted this method.

Of course, the work with the Junior Rosicrucians is increasing through the adoption of the Cathedral periods in homes where there are children so that the children may keep one of the nightly periods by going into the home sanctum or silence individually and thus learning

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ing a local welfare activity of the organization are utilizing the Cathedral periods not only for the help of individuals but having the members of the Sunshine Circle come together at some

early in life the value of a daily period of concentration and contemplation. Parents are urged to adopt this method and teach their children how to commune with God and the Cosmic through meeting with the Cathedral at the proper period.

Junior Rosicrucian Order

During the past six months the number of active Junior Lodges under the sponsorship of AMORC Lodges or Chapters has increased from four to seven. These Lodges are all meeting regularly.

Several Lodges listed below have committees appointed, and are making active preparations to form Junior Lodges within the next few months.

The Junior work is being developed along three lines at present. The Junior Lodge proper, meeting under the sponsorship of Lodges or Chapters of AMORC; the Service Club, meeting under the leadership of one or more Rosicrucians in certain rural districts remote from Lodges or Chapters; thirdly comes the home meeting, under the direct guidance of the parents.

Hermes Lodges—E. E. Chaffey, F. R. C., Master; AMORC Egyptian Temple, 672 Lafayette Park Place, Los Angeles, Calif. Junior meeting of "Light Bearers," every Sunday morning at 10:30 a.m.

Francis Bacon Lodge—Willard Balam, Master; AMORC Temple, 1655 Polk St., San Francisco, Calif. Junior meeting of "Francis Bacon Seekers of Light," first and third Sundays of each month at 6:30 p.m.

Oakland Chapter—Gertrude Platt, Secretary; 2309 E. 22nd St., Oakland, Calif. Junior meeting of "Tri-L Club,"

at 1419 Harrison Street, on first and third Sunday evenings of each month at 7:00 p.m.

Seattle Chapter—A. C. Runte, Master; 301 Haight Bldg., Seattle, Washington. Junior meeting of "Gizeh Lodge," every Sunday afternoon at 3 p.m.

Victoria Lodge—G. A. Phillips, Master; The Bourne, Shore Road, Victoria, British Columbia, Canada.

Toronto Lodge—B. F. Wakelin, Junior Leader; 1279 Dufferin St., Toronto, Ontario, Canada.

New York—Paul E. Sangals, 170-11, 88th Ave., Jamaica, New York.

Vancouver—Mrs. J. E. Sturgeon, Junior Leader; Route 2, Box 160, Vancouver, Wash. Junior meeting of "Whispering Shell Club" every Saturday afternoon at 1:30 p.m.

Chicago Chapter—O. G. O'Delius, Master; Club Room No. 4, Auditorium Hotel, 430 S. Michigan Ave., Chicago, Illinois.

San Diego Chapter—Sam W. Saunders, Master; 3720 Crestwood Place, San Diego, Calif.

San Bernardino—M. O. Phetteplace, Secretary; 308 D St., San Bernardino, Calif.

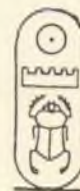
British West Indies—Joseph Alexander, Secretary; P. O. Box 16, Kingstown, St. Vincent, B. W. I.

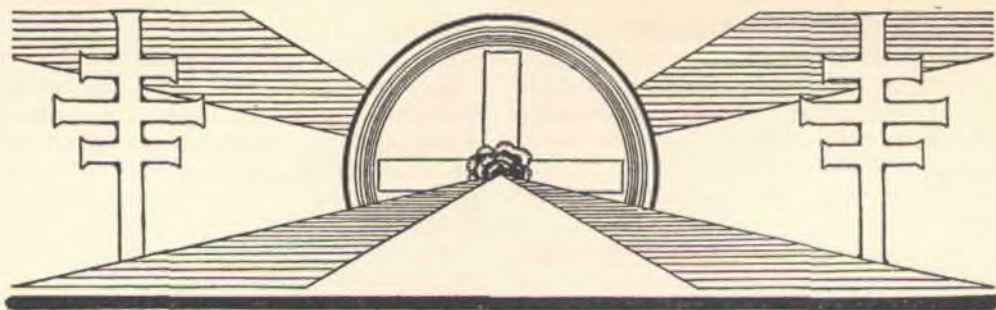
Trinidad—P. S. Johnson, Secretary; 100 Quarry St., Port of Spain, Trinidad, B. W. Indies.

All members interested in this work, or all branches desiring to establish Junior Branches should communicate with the General Secretary of the Junior Order, Mrs. Eva Walters, F. R. C., Box 516, Route 2, Vacaville, California.

ANOTHER ROSICRUCIAN RADIO BROADCAST IMPORTANT—ATTENTION

Following up our plan of broadcasting inspiring Rosicrucian programs over the leading radio stations in the United States, we are pleased to announce that starting Friday, February 3 and continuing through the 10th and 17th there will be a Rosicrucian AMORC program on station WFAA, Dallas, Texas, from 9:30 to 9:45 P.M. This station is one of the largest in the United States and the largest in the southwest. It has 50,000 watts power and broadcasts on a frequency of 374.8 meters or 800 kilocycles. This station may be heard for a considerable distance and we advise all our members in the southwestern and midwestern states to tune in and to have as many of their friends and acquaintances as possible listen with them. Speak of this program to all you can and help publicize it. It is worthy of the organization and I am sure you will be thrilled with it.





The Lamp of the Body

By WILLIAM H. McKEGG, F.R.C.



PROFOUND Truth was uttered when Shakespeare made Hamlet say that he could be bounded in a nutshell and yet count himself king of infinite space. To the adept this is very apparent; though to the seeker it might sound a little ab-

struse for general understanding.

Most schools of philosophy dwell too much on abstract ideas; for many people believe that unless a philosophy floats around in airy nothingness, intangible shadows, there can be nothing mystic or occult about it. It is somewhat illogical to accept this decision; for, surely, so long as a soul inhabits an earthly dwelling, its prison of flesh is of equal importance while the soul resides therein.

Rosicrucian Philosophy is a practical philosophy. It opens to each student the wonders of his own being, revealing to him that the Divine Mysteries of the universe can more easily be understood and known after he thoroughly understands and knows his own self. The word "revealing" is used advisedly—for the AMORC does not so much teach as it reveals the great Truths handed down from beyond the mystic veil of antiquity, together with the help of newest discoveries as they unfold to man.

One of the great Truths revealed to the earnest seeker is the one Hamlet states: that within the body of man is a world of infinity.

I do not desire to introduce myself into this article, for my own personal discoveries are only important to myself and those guiding me. And I am as yet a very humble student, standing only at the outer circle. Yet recently the fact just mentioned came home to me with added significance, which may be of interest to other seekers.

I was at a social gathering at a young writer's home, which crowns one of the hilltops of Hollywood. There were also several well known movie players, all interested in Rosicrucian philosophy. During the course of the evening some of us stepped out onto the small veranda outside. From this vantage point we had a superb view of the surrounding hills, the country below and the starlit sky.

We were having a most pleasant time, laughing and talking. Then I chanced to move apart from my companions. Casually glancing up at the vast expanse of stars overhead, I swiftly experienced the odd sensation of feeling and seeing a magnified reflection of some microscopic portion of my own being! This strange sensation passed as quickly as it had come—but not before I had had another Truth revealed to me; a Truth that was later to become a key in enabling me to prove what Solomon said:

"God hath made all things beautiful in their season; also he hath placed the

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world in man's heart; yet cannot man find out the work which God worketh from the beginning to their end."

"Herein declaring plainly," Francis Bacon points out, "that God has framed the mind like a glass,* capable of the image of the universe, and desirous to receive it as the eye to receive the light.**"

Recently I chanced to be at the beach house of a young motion picture actor. He, too, is given much to mystical study. He informed me that, gazing in meditative mood over the vast expanse of the Pacific, he sometimes lost sense of his material surroundings, even of himself. Then he saw, as pictures on a screen, different scenes and events—some far away palm-fringed, drenched in sunlit beauty, with smooth sapphire waves softly lapping the white sands of the shore. . . . A beautiful city, with temples and towers seemingly built of gold. . . .

"Mere daydreams," the outsider might say. "Interesting, but pure imagination."

Not being so erudite as to pass such hasty judgment on unknown things, I prefer to find out and prove to my own satisfaction that Solomon was a wise king; that Plato knew more than the average person; that Jacob Boehme was an illuminated soul; that Bacon was more than a mere English nobleman; and that "pure imagination" is often the key to many hidden mysteries that have been sought after by all seekers in ancient times and unfold themselves to every Rosicrucian student today, enabling him to experience the wonders within himself.

It is a very definite fact that the human body is like a temple. Within it are the mysteries. In order to enter the vast halls of his own being, to penetrate into the innermost chamber, the seeker must discover "The Lamp" to guide his way therein—of which Job said: "When his lamp shined upon my head, and by his light I walked through darkness."

* (Comparing the psychic mind to "a mirror" is an illusion made by most mystics. It is interesting to recall that the Mayan god Tezcatliposa was said to have been able to see in his magic golden mirror, called "itlachia," all doings on earth.)

** (From "Advancement Of Learning".)

"But that," some will say, "leaves us mystified. What is the lamp?"

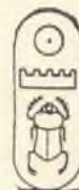
"The lamp of the body is the eye; if therefore thy eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is darkness."

The Master Christ alluded to the psychic eye. For it is this eye that lights up the inner world for man. Only with "pure imagination" can this be done. Impure vision and thoughts will plunge the entire body into darkness, until its possessor determines otherwise. The chief fact is, that we must develop our psychic organs in order to regain our lost powers to behold the secret workings of the universe. And this is one of the ways Rosicrucian philosophy reveals to us.

"One of the eyes of your soul," Jacob Boehme explains, "looks into eternity, the other one into nature. The latter goes on continually seeking in desiring and creating one mirror after another . . . This internal imagination is neither great nor little; it has neither beginning nor an end, but it is infinite, and its formative power is without limits. . . . The deeper we lower ourselves and enter within our own center, diving down into the groundless foundation of our own soul, even so deep that the sense of our own personality is completely lost, the higher shall we be exalted into the realm of divine and universal being.—Within myself is to be the paradise. All that belongs to God the Father will appear in me as a form or image of the essentiality of the divine world."

Writing of this same revelation of the inner world of man, St. Martin says:

"There it is not like in our own dark dwelling-place, wherein sounds can only be compared with sounds, colors with colors, and a substance only with that which is directly related to it. There all things are more closely related with each other. There the light is sounding, melody produces light; colors have motions, because they are living and the objects are all at once sounding, transparent, moving, and can penetrate each other."



I have heard people remark that mysticism is too vague and intangible; that it has but little hold on the world. If that be so, why is it that any work of occult nature *lives* down the ages when all things of material import have vanished into dust, and are long forgotten?

Toward the close of the eighteenth century many strange things occurred. Various glamorous personalities appeared in different parts of Europe—men obviously the possessors of unlimited wealth. These seemingly fabulous beings were great benefactors to mankind, and were all active workers in the great revival of mystical and occult philosophy.

In 1786 there appeared in England a strange book, called "Vathek," by William Beckford. This oriental romance took the reading world by storm, and is still ranked as the most outstanding example of imaginative tales.

When eleven, Beckford had inherited a vast fortune left him by his father, who had been Lord Mayor of London. With unlimited wealth at his disposal, he could do much as he desired, but his young mind was led to mysticism. Because he turned toward things unknown to the average person, he was deemed eccentric and odd, and many untrue stories were rumored about him. That he was *different* from the average being goes without saying. But he was a young man of unblemished reputation in a period when unlicensed profligacy was an accepted thing.

If young Beckford did not mix much with his fellowmen, he studied them.

"Men's faces," he wrote, "are a sort of alphabet to me. I can read their minds as easily as I can read a book."

From his earliest years Beckford revealed his finer, inner self, and showed his fixed determination to rise above all sordidness. He was educated privately, and with his tutor lived abroad for several years, in Germany, France and Switzerland. He studied music under Mozart; architecture under Sir William Chambers.

Back in England he made it quite plain that he did not desire to grace social functions, and evaded all efforts on the part of London society to lionize him. He remained in his country home, Fonthill Abbey, and delved into occult studies.

He had but few intimate friends. One of the most intimate was the landscape painter, Alexander Cozens—the natural son of Peter the Great of Russia. It was to Cozens, some years his senior, that the young millionaire mystic wrote many of his wonderful experiences. On one occasion, after meditating before the large open fireplace in the lofty hall of his mansion, he unexpectedly came across a world of revelation.

"Suddenly," he writes, "the spirit of Father Ureia rose like a mist from the Chasm and, seizing me with its influence, discovered the interior of the Cave, ascended thro' the mountain, and brought me swiftly to a castle with many towers of grotesque architecture. There I saw huge treasures and crowds of unknown mortals walking in vaulted halls whose stately arches impressed veneration. Here were deposited ancient records and histories of which the rest of men are ignorant. . . ."

Beckford held in high regard the poetic and artistic works of William Blake, his contemporary. Dante also had a strong hold on his mind. His correspondence to his artist friend constantly alludes to "the cave," "the mountain" and "the abyss". In all mystical revelations the body of man is generally mentioned as "the cave," wherein many wondrous revelations take place.

William Blake's mystical poem, "Europe: A Prophecy," hints at the inner wonders of man, and the splendors to be beheld.

"Five windows light the cavern'd Man: thro' one he breathes the air; thro' one hears music of the Spheres; thro' one the Eternal Vine flourishes, that he may receive the grapes; thro' one can look and see small portions of the Eternal world that ever groweth; thro' one himself pass out what time he pleases, but he will not; for stolen joys are sweet, and bread eaten in secret pleasant."

It has been declared that Dante intended his "Divina Comedia" to represent his descent within himself, how he rose above his baser instincts to a higher plane, until he created heaven within his own heart. In his "Inferno" he talks of coming to "a Castle of Wisdom," with Virgil his guide.

"Venimmo al pie d'un nobile castello, sette volte cerchiato d'alte mura, difeso

interno da un bel fiumicello. Questo passammo come terra dura. Per sette porte intrai con questi savi; giugnemmo in prato di fresca verdura." (We came to the base of a noble castle, encircled by seven walls,* guarded within by a beautiful stream. We crossed this as though we trod on hard earth and, with the wisdom we possessed, were able to pass through the seventh door, arriving amid fresh green fields).

Finding oneself "amid beautiful green fields" frequently appears in occult writings. On waking, a person often imagines he had been dreaming of green fields; going to sleep, he often sees them flash across his inner sight. Just as during that semi-unconsciousness preceding transition, a person constantly speaks of seeing "fair green fields". Edison alluded to them. George Sand, the famous French novelist welcomed death with a smile, murmuring over and over: "Ne detruisez pas la verdure." (Do not destroy the greenness.)

It was to discover the Lamp of his body to guide his way to the world within him, that Beckford finally reached a degree of study whereby revelation came to him.

"I heard voices of friends," he wrote to Cozens, "and tried to spring toward the meads whence the sounds proceeded; but the breezes that swept along the lawn were far too pure for my mortal frame. I trembled, my heart beat, my arteries throbbed. In vain I attempted to join the beckoning shades, but some dreadful pressure chained me to the ground. In vain I called to those I loved—my lamentations and loud cries were lost in the gales. How many times did I stretch forth my arms and attempt advance—all my endeavors were fruitless, and, unable to struggle more, I sank beneath my sorrow and, beating my breast, exclaimed—"Ah, would that I might die!" At length I found myself released, and with a violent effort, ran, or rather flew, upon the lawn; but as I advanced, the forms retreated, a con-

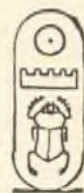
fused murmur of rills and voices and of instruments fled before me; the rocks, the woods, and whole prospect, seemed in motion, and as it flooded away I followed, till, impelled by the swiftness of my steps, *I shot headlong from the edge of the Mountain and kept falling, continually falling, till lost in Immensity.* The horror and amazement of my descent dissolved the dream. I started up, stared wildly around, and, when sense and recollection returned, found myself extended on the same hall, by the same pillars, as before—the fire expiring and its embers just gleaming through the shade."

Many Rosicrucian students will readily understand Beckford's description. Here he plainly proves what Jacob Boehme stated, that "the lower we go within ourselves the higher we reach Divinity"; and that the boundless abyss within man holds, in microscopic form, all the reflected workings and mysteries of the universe!

"One evening," Beckford writes later, "as I took my solitary ramble over the hills, sad and pensive, mourning the absence of those I love, the sunset grew inconceivably splendid—the Caves of the Sleepers were illuminated with the loveliest red I ever beheld and the country far around partook of the refulgence. Not long could I contemplate the effect of this sudden gleam; for the clouds, descending, encircled the spot on which I stood. Judge of my astonishment and whether it decreased when a melodious Voice whispered the words in my ears—"Consider how fleeting is the breath of Life! Why then must that fleeting breath be wasted in vain lamentations? Thou art approaching, O mortal, each hour to the fatal boundary—beyond which are regions whose mysteries it is not lawful to reveal. Till then bathe thy spirits in delight and follow us to our meads on the summit of Amara, where thou may'st sleep undisturbed on the freshest herbage till winter is passed away.

"Can you suppose I rejected so benign a proffer? Without hesitation I committed myself to the warm vapor that, drawing nearer and nearer, gilt the slopes of the hills and, investing me, bore me I know not how into the air. For several minutes I seemed ascending

* (The Palace of Wisdom is the entrance to the Inner World of man. The seven walls guarding it are Prudence, Temperance, Fortitude and Justice, together with Understanding, Knowledge and Wisdom. According to the poet, none may enter the Castle unless he possesses all these virtues.)



amongst clouds of ruddy glowing colors which concealed every other object from my sight. All was stillness in this aerial journey except when the soft voice I had heard before sung that verse of Mesihi's you have known me so frequently admire:

"Be gay—too soon the flowers of spring will fade,"

"This gentle admonition was repeated to me again and again; but with such infinitely varied cadence and harmonious modulation that I was grieved when it sounded no more. Just as it ceased, the vapors dissipated, I found myself in the same delicious landscape to which I was conveyed last winter in a dream . . . Sometimes methinks I can distinguish voices of those invisible Beings who brought me hither amongst the whispers of the Groves; but of this I am not quite certain, so faint is their melody. Everything in my present visionary state is undecided, nor can I properly be said to hear distinctly or behold with clearness. Sounds reach me in confused but soothing murmurs and I survey the surrounding objects with eyes half-closed."

For a young man of twenty, these letters show great power and insight to the real Beckford, known but to so few others. Here he proved to himself that Blake's mystic lines can be realized. Again, he writes:

"I fly, fasten all my doors, secure myself in the interior cell and, without the assistance of a magic carpet, *am transported wheresoever I list*. Had I not this power I should soon breathe my last; but Hope, that omnipotent Divinity, smiles upon me and I resolve to live—she beckons and I follow Her. The whole perspective brightens as she advances, the trees regain their foliage, and the skies their serenity. See, she flies to the utmost verge of Nature and, discovering to my astonished sight *those crystal stairs which lead to another world*, I soar on her pinions to the portals of eternal Happiness. The veils are thrown back by her beneficent hand and, under her auspices I wander de-

lighted over the vast Regions of Futurity."

In many ways Beckford was an amazing creature.* He was highly intellectual and extremely handsome. At twenty-three he married Lady Margaret Gordon, a beautiful, talented young woman. She died three years later, in Switzerland, at the birth of her second daughter. This was the great tragedy in Beckford's life. He never married again, although various of the nobility sought to gain him for a son-in-law.

With his vast wealth Beckford remained entirely independent to public opinion. He designed and had built a mansion that took eighteen years to complete and cost close to two million dollars—a most tremendous sum in those times. It became one of the wonders of the country. A writer, fortunate enough to gain admittance, describing the oratory, reported that "it must be seen to be conceived; nor can any description convey an idea of the awful sensations it inspires."

Through his withdrawal from the world, which the passing of his young wife intensified, Beckford caused many strange talks to be circulated about him. It was hinted that horrible rites went on inside Fonthill Abbey, his old home. That he dabbled in black magic and committed all sorts of perversions and crimes. His great wealth was rumored to have come to him from dark powers! That his new mansion, with its oriental look, had actually had the Evil One as designer!

While thinking up all sorts of weird tales, which that period afforded, people overlooked the fact that Beckford made incessant attempts to aid his fellowmen to rise to a higher level of thought. His charities were later discovered to have been numerous. His goodness was irrefutable. Indeed, when he died in 1844, at the age of eighty-four, Beckford still maintained his handsome looks, his unimpaired health, and was still in the habit of riding horseback each morning, until a couple of days before his transition took place which, in some manner, he expected and awaited with peace and happy resignation.

At his request, some lines of "Vathek" were written on one side of his tomb: "Enjoying humbly the most precious

* (Beckford wrote "Vathek" in French at this time, desiring it first to appear abroad. It was translated into English by a friend, the Reverend Samuel Henley, a man of rare intellect, knowing Arabic and Persian, both of which languages fascinated Beckford extremely.)

gift of heaven to man—Hope." On the other side was inserted part of "Prayer," one of his own poems: "Eternal Power! Grant me, through obvious clouds, one transient gleam of thy bright essence in my dying hour!"

Beckford was a man of sterling worth.

With the wealth of the world at his command, with all the world's power at his feet, he turned from such illusions to seek for the Lamp of the Body, to guide himself from the darkness of the world of unreality into the radiance of the world of Eternal Light.

READ THE ROSICRUCIAN FORUM



ANCIENT SYMBOLISM



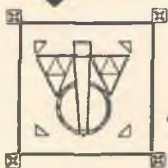
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.



THE ANCHOR AND THE ARK. Here we have another dual emblem, part ancient and part very modern. The exoteric meaning of these two are too obvious for extended comment,—safe passage on the sea of life, and safe mooring in the harbor of peace. But the two emblems have other and more esoteric interpretations.

To the mystics the Ark was emblematical of the secret, sacred place wherein was deposited and preserved the sacred possessions of a material or worldly nature belonging to the Temple or the Officers or Brethren thereof. In this sense the Ark was held as a repository distinctly different from *The Book*. One contained and preserved the spiritual possessions, the Divine Laws; the other contained and preserved the secret things pertaining to earthly existence and the Temple's **work**. Therefore the Ark was the emblem of the concealed, tiled, guarded and safe place where the bonds which united the Brethren were secretly and sacredly preserved.

The Anchor, on the other hand, is a more modern emblem and is in fact a development from the ancient symbol of the Caduceus of Hermes, which consisted of the wand entwined by serpents. That old emblem was a symbol of power and authority; and the Anchor is intended to convey the same meaning in connection with Temple or Lodge convocations. Therefore the above dual emblem means: The **depository** of the secret and sacred papers or jewels of the Temple, and the **power** or **authority** of the assembled body.





Freedom

THE SOUL NEEDS OPPORTUNITY FOR ADVENTURE

By FRATER E. J. WALTERS



THE philosophy of the East tells us that the man who seeth around him the manifold goeth from death to death; but he who beholdeth the One, he hath seen the vision, and holdeth power in the hollow of his hand.

To the mind which is completely enslaved by the limitations of the material world around it, life certainly presents a series of deaths. Such a one is either borne down by a load of material care, or else he bemoans the lack of material blessings sufficient wherewith to carry on. He sees around him a vast multitude of material, finite things; and sees himself in the midst of them as a material, finite being. As a consequence of this realization of his surroundings and of himself he suffers many physical and mental bumps and bruises in attempting either to avoid or to possess certain of these finite creations. He realizes evil as a creative, originating power seemingly bent upon his individual destruction, using these material things with which to attain its diabolical end. He becomes bewildered and discouraged when these material things seem either to rudely buffet him or elude his grasping hands

altogether. Each bruise and buffet becomes to him as a death of the spirit within him, and he dies these deaths many times during a lifetime. Life becomes to him a round of misery to be compensated, he hopes, at some future time in a realm of endless bliss; or even worse, a span of heart-breaking toil between two eternities. All such attitudes of mind bespeak a realization of man as himself a finite, animal being, and the butt of a finite, material, and heartless world.

Those who reason in this manner are like those who, having seen a flash from one of the facets of the jewel of Truth, are persuaded that they possess the whole gem; and in this belief have created for themselves a realization of the universe around them which, because it is far from complete, presents the shocking appearance or aspect which all incomplete things more or less present. They accept the animated body of man for man himself, and the finite creations around them for the Creator thereof. If they ever knew they have forgotten that every material creation of man first exists in the mind of man as an image; and that every creation of God, even man himself, first exists as an image in the mind and consciousness of God. If the mind and consciousness of God constitute the soul of man, it would seem the most logical conclusion that in order to know God man must first of all learn to know himself.

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Twenty

Anatole France has somewhere said that the true critic is he who "relates the adventures of his soul among masterpieces." The spiritual life, which is the true freedom, and which takes into consideration far more than the material world and the things thereof, is the adventure of the soul among the masterpieces of God. The Beethovens, da Vincis, Michael Angelos, Einsteins, and Shakespeares are the true critics of the masterpieces of God, because they relate the experiences of the soul among them. The great mystics, masters and philosophers are the true guides and conductors along these many roads of adventure.

He who would deny the existence of matter would deny the soul a realm wherein to adventure. He is a kind of spiritual Don Quixote, tilting at materialistic wind mills. He is like the careful but short-sighted mother who, fearing for the morals of her child, denies him companionship with other children. She forgets that it is the lightning and the storm which test the oak; that the strength of the tree rests not in the quietude of its surroundings, but in the depth of its roots.

The true denial would consist, not in the non-existence of matter, but in the non-existence of the power of matter over the soul. True freedom consists in the conscious adventuring of the soul among the masterpieces of God. Anything less than this is bondage. This alone is life. All less than this becomes mere existence.

The masterpieces of God are created in a material world, but since they are the finite creations of an infinite mind and consciousness they are as much a part of God as the picture is of the artist who made it. If as has been said, the mind and consciousness of God constitutes the soul in man, then, since these material creations are a part of God, they cannot exist apart from the soul. *The soul in man is not something only a few possess, but is possessed in common by all mankind regardless of color, race, religion, sex, or social status.* It is in this possession of the Divine spark that men become free and equal; and the material creation in all its manifold forms is something to be used as the adventure ground, not of a few, but of

all who will rise above the dead level of mere existence.

The true basis of the possession of material things is that they might be more available to all mankind, not alone for his creature comfort or useful enjoyment, but for the stimulation of his creative imagination, and his spiritual development. To possess things merely for one's own personal aggrandizement or private profit is to deny, not only one's neighbor, but one's self also. When closely analyzed the results of such thinking lead to such a condition as that of the rich young man spoken of in the Bible. He was so full of his possessions that he could not understand what it was that he lacked. This thing that he lacked was the knowledge that matter is a fluid essence in which the soul works as does an artist in his medium. Matter exists for the soul. If the material world were not necessary for the soul's development it would not exist, and we would not be here in it.

A man may pay a great price for the canvas of a master painter, and still not possess that painting though it hang for years upon the wall of his home. Only he who allows his soul, that is, who realizes the desire of his soul, to adventure into that canvas possesses it. The adventurer, the artist, and the picture then make the triangle of perfect manifestation. The picture becomes the fusing point where the soul in creator and perceiver meet, fuse, and become one.

And now to the kernel of the matter. The soul of the creative artist, the soul of the perceiver of the work, and the soul of the legal owner of the picture are one and the same soul. They were one in the beginning, are now, and ever shall be—BUT! Who has realized it? The artist realizes it in his attunement with the divine source of his inspiration while engaged in the production of his masterpiece. His work would not be what it is if he did not do so. He who enters into the work of the artist in spirit realizes it, because he realizes his attunement with the divine source when he sees his spiritual self reflected back to him from the canvas. This particular owner of this particular picture has never realized anything at all outside of the fact that he possesses so much wood, canvas and paint someone has told him



is worth so much money because a famous painter painted the picture.

He who dwells in the realization of the realm of the soul is free, because the realm of the soul is infinite, boundless and intensely fluid. He who dwells in the realization of the realm of matter only is bound, because matter is finite and limited, **UNLESS IT BE USED FOR THE PURPOSES OF THE SOUL.**

The Christ Spirit, the Divine creative principle in every man calls, "Ho, all ye who thirst; come unto me and I will give you of the water of life." We do not heed because, O mockery of the truth, we are too busily engaged in earning a living. Life cannot be earned, or bought, stolen or grafted for. To earn a thing is to get a thing. All we can earn is an existence, for man does not live by bread alone. Living pre-supposes giving—giving service, giving brain-power, giving muscle-energy, giving friendship, giving **OURSELVES.** Living and loving are one and the same. Life is Love, and Love is God. Love asks no reward because it is an eternal giving, and like virtue it is its own reward. The artist gives love in his art, and his art breathes back love like a benediction upon whosoever attunes himself with that art. God gives love in His continuous creation of the material world, and the love thus made manifest

in that world is ours if we but attune ourselves to the Soul of the Universe; for the final goal of the soul's adventuring among the masterpieces of God is to find Him.

Empedocles has told us that the elements of the things outside us are perceived by the same elements within us. The universe reflects back to us just what we are ourselves, no more, no less. If we are unconscious of the soul within us, how can we be conscious of the universal soul without us? "Knock, and it shall be opened unto you; seek and ye shall find." This is the command which will send the soul adventuring among the masterpieces of God that it may find itself again; and in so doing attune with, and unite with the Oversoul, and know that the two are **ONE.**

Look not afar for this God of your heart, "For the kingdom cometh not with observation." Develop yourself by concentration, meditation and attunement. Listen for the still, small voice which shall come as a word from behind you saying, "This is the way, walk in it," when you would turn to the right hand or to the left. Learn to rely upon this Inner Guide, and cease to hope for aid from any outside source save only from those who, having themselves traversed the path, can point the way. Even they can only point: it is you who will have to walk it.

ANNUAL ROSICRUCIAN CONVENTION

It is only a matter of a few months when again Rosicrucian Park will be a busy beehive of unusual activity, for it will be the time of the annual Convention when members from every part of the world make a pilgrimage to the Grand Lodge to participate in the special ceremonies, listen to the interesting lectures, and enter into the discussions.

The time has been definitely set for this year's Convention as starting Sunday, July 16, and terminating Saturday evening, July 22. We have every reason to believe that this year's Convention will be the greatest that the Organization has ever witnessed in its modern history.

Many innovations will be introduced. Some of the developments of the Rosicrucian laboratory will be exhibited, such as the *Luxatone*, the marvelous color organ that produces color and tone harmony simultaneously. There will also be sound motion pictures of fascinating and instructive subjects—some incidents of the history of the Order will be dramatized—the Junior Order members will display their accomplishments in plays and song. So make your plans now to attend this unusual event, which I assure you is well worth the little sacrifice in time and expense in attending. The meeting of hundreds of persons of like mind, all interested in one common purpose, is in itself an inducement. I am sure, to every Rosicrucian. Listen to addresses by foreign members and officers of the Order on the teachings. Witness the beautiful initiation ceremony in the Egyptian Temple. Remember the dates and make your preparations.



PAGES from the PAST

DAVID HUME

Each month there will appear excerpts from the writings of famous teachers and thinkers of the Past. This will give our readers an opportunity of knowing of these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation of other eminent authors or thinkers of the past.

This month we introduce to you David Hume, one of the modernists of the eighteenth century, who was born in Edinburgh in April 1711. While he attacked and criticized much of the philosophy that was then popular he was really not a destructionist, but a constructionist although he often argued on the negative side of a subject. He started his career as a law student intending to follow that work, but the philosophical trend of his mind led him into speculative philosophy, and as early as 1739 he published a "Treatise on the Understanding."

The philosopher, Berkeley, was quite popular at the time among philosophical students, and Berkeley had argued that we might identify the self within us as being similar to the unknown something that was the cause of all sensations and, therefore, the inner self was an intellectuality. Hume attacked this, and denied that there was any distinct self within, and tried to convey the idea that the unassociated and disconnected sensations and ideas of the human consciousness gave an impression of a self that was not real. The thought that there might be an inner intellectuality that was an entity, and it might be immortal, was also criticized by Hume with the argument that the same self within was merely a form of human consciousness in which thoughts were registered temporarily and was, therefore, the source of habit and of all mental phenomena.

About 1741 he became interested in political subjects and in this field he gained great popularity, and his essays were widely read. Here again his philosophy was analytical as well as constructive, and he argued that the idea that money, rather than men and commodities, constituted wealth was an error of human judgment. He further argued against the idea that exports should exceed imports, and protested against the principle of restricted trade. Many of Hume's ideas along this line were later adopted by Adam Smith.

Hume was appointed librarian of the Faculty of Advocates in 1751, and then turned his attention toward history. Within the following ten years he compiled and issued his History of England. In 1763 he became Secretary to Lord Hertford, Ambassador to France, and from 1767 to 1769 he was Under-Secretary of State. His transition occurred in the city of his birth on August 25, 1776.

HUME'S ARGUMENT AGAINST PERSONAL IDENTITY



HERE are some philosophers who imagine we are every moment intimately conscious of what we call our SELF; that we feel its existence and its continuance in existence; and are certain, beyond the evidence of a demonstration, both of

its perfect identity and simplicity. The strongest sensation, the most violent

passion, say they, instead of distracting us from this view, only fix it the more intensely, and make us consider their influence on self either by their pain or pleasure. To attempt a farther proof of this were to weaken its evidence; since no proof can be derived from any fact, of which we are so intimately conscious; nor is there any thing, of which we can be certain, if we doubt of this.

Unluckily all these positive assertions are contrary to that very experience, which is pleaded for them, nor have we any idea of self, after the manner it is here explained. For from what impression could this idea be derived? This



question 'tis impossible to answer without a manifest contradiction and absurdity; and yet 'tis a question, which must necessarily be answered, if we would have the idea of self pass for clear and intelligible. It must be some one impression, that gives rise to every real idea. But self or person is not any one impression, but that to which our several impressions and ideas are supposed to have a reference. If any impression gives rise to the idea of self, that impression must continue invariably the same, through the whole course of our lives; since self is supposed to exist after that manner. But there is no impression constant and invariable. Pain and pleasure, grief and joy, passions and sensations succeed each other, and never all exist at the same time. It cannot, therefore, be from any of these impressions, or from any other, that the idea of self is derived; and consequently there is no such idea.

But farther, what must become of all our particular perceptions upon this hypothesis? All these are different, and distinguishable, and separable from each other, and may be separately considered and may exist separately, and have no need of any thing to support their existence. After what manner, therefore, do they belong to self; and how are they connected with it? For my part, when I enter most intimately into what I call *myself*, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch *myself* at any time without a perception, and never can observe any thing but the perception. When my perceptions are removed for any time, as by sound sleep; so long am I insensible of myself, and may truly be said not to exist. And were all my perceptions removed by death, and could I neither think, nor feel, nor see, nor love, nor hate after the dissolution of my body. I should be entirely annihilated, nor do I conceive what is farther requisite to make me a perfect nonentity. If any one upon serious and unprejudiced reflection, thinks he has a different notion of himself, I must confess I can reason no longer with him. All I can allow him is, that he may be in the right as well as I, and that we are essentially different in this particular.

He may, perhaps, perceive something simple and continued, which he calls himself, though I am certain there is no such principle in me.

But setting aside some metaphysicians of this kind, I may venture to affirm of the rest of mankind, that they are nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement. Our eyes cannot turn in their sockets without varying our perceptions. Our thought is still more variable than our sight; and all our other senses and faculties contribute to this change; nor is there any single power of the soul, which remains unalterably the same, perhaps for one moment. The mind is a kind of theater, where several perceptions successively make their appearance; pass, re-pass, glide away, and mingle in an infinite variety of postures and situations. There is properly no simplicity in it at one time, nor identity in different; whatever natural propension we may have to imagine that simplicity and identity. The comparison of the theater must not lead us. They are the successive perceptions only, that constitute the mind; nor have we the most distant notion of the place, where these scenes are represented, or of the materials, of which it is composed.

What then gives us so great a propension to ascribe an identity to these successive perceptions, and to suppose ourselves possess of an invariable and uninterrupted existence through the whole course of our lives? In order to answer this question, we must distinguish betwixt personal identity, as it regards our thought or imagination, and as it regards our passions or the concern we take in ourselves. The first is our present subject; and to explain it perfectly we must take the matter pretty deep, and account for that identity, which we attribute to plants and animals; there being a great analogy betwixt it, and the identity of a self or person.

We have a distinct idea of an object, that remains invariable and uninterrupted through a supposed variation of time; and this idea we call that of identity or sameness. We have also a distinct idea of several different objects

existing in succession, and connected together by a close relation; and this to an accurate view affords as perfect a notion of diversity, as if there was no manner of relation among the objects. But though these two ideas of identity, and a succession of related objects be in themselves perfectly distinct, and even contrary, yet 'tis certain, that in our common way of thinking they are generally confounded with each other. That action of the imagination, by which we consider the uninterrupted and invariable object, and that by which we reflect on the succession of related objects, are almost the same to the feeling, nor is there much more effort of thought required in the latter case than in the former. The relation facilitates the transition of the mind from one object to another and renders its passage as smooth as if it contemplated one continued object. This resemblance is the cause of the confusion and mistake, and makes us substitute the notion of identity, instead of that of related objects. However at one instant we may consider the related succession as variable or interrupted, we are sure the next to ascribe to it a perfect identity, and regard it as invariable and uninterrupted. Our propensity to this mistake is so great from the resemblance above-mentioned, that we fall into it

before we are aware; and though we incessantly correct ourselves by reflection, and return to a more accurate method of thinking, yet we cannot long sustain our philosophy, or take off this bias from the imagination. Our last resource is to yield to it, and boldly assert that these different related objects are in effect the same, however interrupted and variable. In order to justify to ourselves this absurdity, we often feign some new and unintelligible principle, that connects the objects together, and prevents their interruption or variation. Thus we feign the continued existence of the perceptions of our senses, to remove the interruption; and run into the notion of a soul, and self, and substance, to disguise the variation. But we may farther observe, that where we do not give rise to such a fiction, our propensity to confound identity with relation is so great, that we are apt to imagine something unknown and mysterious, connecting the parts, beside their relation; and this I take to be the case with regard to the identity we ascribe to plants and vegetables. And even when this does not take place, we still feel a propensity to confound these ideas, though we are not able fully to satisfy ourselves in that particular, nor find any thing invariable and uninterrupted to justify our notion of identity.

THE SUPREME SECRETARY'S LECTURE TOUR

The Supreme Secretary is on a tour of many States and cities with talking moving pictures of a travelogue! visit to headquarters and all the departments and buildings, and an excellent instructive talk to members and another for the general public. He is accompanied by another member of the staff and will visit in January such cities as Oklahoma City, Dallas, Houston, San Antonio, and Phoenix. In February he will pass through Missouri, Indiana, and Pennsylvania and gradually work his way east and through the north and back again through the midwest. All members will be notified with a special postcard telling them when to expect the visit and the lecture. Watch for these postcards and arrange to have your friends accompany you to the public lecture. Those cities not visited on this particular trip will be visited at another time.

AN ATTRACTIVE OFFER

We offer TWO COPIES of "The Rosicrucian Digest" for only 25c post-paid. The issues that are available at this unusual rate are the September, November, and December ones. You may order two copies of the same issue, or each of a different issue. This price is at absolute cost. If you have friends or acquaintances that you wish to read the Digest, secure some copies at this rate. This will help the Order, and your friends will receive fascinating literature. (Postage stamps not accepted. Foreign remittances must include the few cents extra for exchange.) DO NOT SEND US any name or address but your own. We will send the magazines *direct to you*.





The Secret of Numbers

By FRATER THOR KIIMALEHTO, F.R.C.

Past Secretary-General of AMORC



*"I do not claim originality . . .
I am a transmitter."*

—Kong-Fu-Tse, 551 B. C.



THE fascination of numbers is not confined to the mathematician alone, because the mystic as well as the scientist has from time immemorial been attracted by the possibilities of its combinations. The figures 3, 5, and 8, and 4, 7, and 9

have especially been subjects of veneration, and also uncalled for exploitation. The thorough analysis of modern science and the deep research of contemporary historians have demonstrated that the speculations and precepts of the ancients in regard to numbers had a solid basis in actuality. From the particles circulating in the sunbeam to the central sun of the universe, every object displays a three-fold nature. The laws of numbers do more than satisfy our realization of order and harmony, because they are practical guides in architecture, in science, art and the conduct of life.

Unusual combinations and trick computations have been worked out by many, some of which on casual examination are frivolous. As an example

take Benjamin Franklin's Birthday Rule: "Write down the number of the month of birth; annex to it the day of birth; multiply the number by 2; add 5; multiply by 50; add age; subtract 365; and add 115." The quotient will show the month and day of birth and age, when pointed off. Please observe the two last items of the rule. "Subtract 365, and add 115." Why did Franklin require two operations here, when he could have said subtract 250? There seems to have been his purpose to leave evidence of a mystic system of knowledge, founded on the Cosmos, Mathematics and Geometry. The figure 365 suggests the days of the year, and therefore also the Earth's orbit or Solar Circle, whose diameter is 115.

Many other mystic examples can be brought forward from mathematics and geometry, which do not come within the scope of our more serious consideration here.

Number is the language of the Infinite. Esoterically considered, the digits 1, 2, 3, 4, 5, 6, 7, 8, and 9 indicate the presence of unity in one, and therefore the ancients considered them as expressing absolute laws. Number one is the beginning and end of every synthesis. We look at a man, and while we perceive him as a unit, that he acts and moves as a whole, yet at the same time

we also see that he is made up of parts, that there is a trinal division into head, trunk, and limbs, and a dual division of the limbs, into legs and arms. We thus see and recognize both the one and the many, both unity and plurality, at the same time. The mind does not experience any difficulty in taking cognizance of both the simple and the complex. The two ideas are accepted by the mind without conflict.

In order to find the root-power of a figure the ancients used a system of addition and reduction which we now call theosophic. In this addition all the numbers contained in a single figure are added together as follows: Take figure 7. It has an inherent power of all the numbers contained in it, in a neuter capacity, and the active power of its accumulated additions: $1+2+3+4+5+6+7=28=2+8=10=1$. Figure 7 reduces to or shows power of 1 (Primary). Take number 5153: $5+1+5+3=14=1+4=5$.

Theosophic reduction consists of reducing all numbers found from two or more figures to a single unit, by adding together each single figure until only one remains. Take 142857: $1+4+2+8+5+7=27=2+7=9$; or 6561: $6+5+6+1=18=1+8=9$. These two operations of addition and reduction are apparently meaningless and useless to the superficial reader, but we will try to bring a little light upon it. By these operations the primary force or, let me say, the causating force is revealed. Let us look a little closer at the theosophic addition. We will find that figures 1, 4, 7, and 10 are all equal to one, revealing the primary cause or unit. We also find that in every three numbers the series comes back to unity. For example: $1+2+3+4=10=1$, and $1+2+3+4+5+6+7=28=2+8=10=1$. We could then write 1, 2, 3, or 4, 5, 6, and 7, 8, 9.

1 1 1

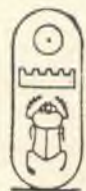
The unit One represents the active principle of numbers, because the others emanate therefrom. If we remember that all force must be dual in itself, or rather opposing itself, we realize that from this proceeds duality, represented by figure 2, the passive principle, and from the union of Unity and Duality proceeds the third principle which is neuter (3). These principles acting as one force de-

monstrate a fourth power, or reduction to unity, which is transitional to a different scale.

The sum and substance is that the digits clearly show a triple triunity, or in other words, three distinct powers that are in their nature triune. The ancients taught that the three triune powers referred to the Divine World, the Human World, and the Material World respectively. We then have figure 1 representing the Divine-active; 2=Divine-passive; 3=Divine-neuter. Figure 4=Human-active; 5=Human-passive; 6=Human neuter. Figure 7=Material-active; 8=Material-passive; 9=Material-neuter. Figure 10 represents transition.

We then have an active, positive principle and *generator*, represented by figure 8; secondly, we have a negative, passive principle and *gerant*, represented by figure 2; and finally we have a neuter or *generated* principle, proceeding from the union of 1 and 2, represented by figure 3. Now the trinity is complete as one force and its product is a passive-positive transitory force which is figure 4. Figure 4 is passive in its natural scale, which is the squaring of the entire principle, but becomes active when acting independently and as a generator and active principle, which produces its passive counterpart, 5. The union of the active and the passive forces produce in their turn the second negative principle, which is the generated principle 6. From the union of the force 4, 5, and 6 we get the transitory force 7, which becomes a positive, active principle on the third scale. The active figure 7 produces its positive, figure 8, and the two produce the neuter figure 9. Figure 10 is a new acceptance of the unity as an active principle on a different scale, etc.

These are the secret laws of figures and the only ones as taught in the Egyptian mystery schools. In later years, or in more modern time, there have been many misguided mortals that have concocted a system of fortune telling under guise of occultism which they call numerology. They all have their axe to grind, rather a material object—money, and by catering to human cupidity they get a certain following for a time. There is, for instance, one Eva S. Stewart



who has written a book in seven volumes called "The Ancient Cipher", a sort of religious-material speculation, founded upon the numbers and the alphabet. It is peculiar that they all use the English alphabet, where a will be 1, and b-2, etc. On the face of it, it is unscientific, unreliable and foolish. In speaking of this the writer has more than a superficial knowledge of their systems.

The secret laws of figures, as here stated, were taught by Pythagoras, who was initiated in the Egyptian schools. He called it *TeTracTus*, the law of Trinity. Number 2 naturally is duality. All forces of nature are dual or polar. Number 3 is the number of simple completeness, the trinity. In every actual unit there is also a trinity. In the atom of matter there are three dimensions, length, breadth and thickness. The organic cell has three elements, cell-wall, nucleus, and circulating contents. Figure 4 represents simple organization or structure, the crossing of two lines of force at right angles. Four is the number of Life and of Family.

The reader will notice that the main point is Trinity. The primary analysis of mental phenomena gives the divisions, Thought, Feeling, and Volition; or Wisdom, Love and Will. These spring from the faculties of Intellect, Affection and Volition. They are based upon three divisions of the bodily functions. The intellect acts in close sympathy with the entire nervous system, affection acts with the organs of nutrition, and volition governs the motive

system. The intellect is directive, affection is attractive, and volition is impulsive.

The early Egyptians taught that the Indeterminable principle RA was a divine trinity: Amon, or power; Ptah, or wisdom; and Osiris, or Goodness. Jamblique says: "The Egyptian god is called Amon when he is regarded as a hidden force which brings all things to the light; he is Ptah when he accomplishes all things with skill and truth; lastly, when he is the good and beneficent god he is named Osiris". The primitive Hindo, Rig-Veda, says that the Indeterminable principle Parabrahm was Brahma, or creator, Vishnu, or preserver; and Siva, or transformer. Similarly we have in the Christian religion the well known trinity, Father, Son and Holy Spirit. The early Scandinavian mythology gives us the trinity; Odin, truth; Thor, war; and Frey, peace.

In fact, all religions are founded upon the Unity in Trinity. In every object and every action, are three parts or forces. The two side members of the trinity support the central member, and the general relation of the three is formal, static, and dynamic. The side members of a trinity are its chief instruments of differentiation. Every object has the properties of Form, Space and Number, and in every atom these inherent properties give rise to constant vibrations of a definite character. In objects of more complex construction, the forms are fixed expressions of the ratios with which the producing forces have acted.

HAVE YOU A ROSICRUCIAN CONSTITUTION?

Do you know the legislative powers of the Grand Lodge? Its executive powers? Its judicial powers? Do you know when and how the Grand Council is elected? What its duties are? Do you know the necessary procedure for the organization of a Chapter or a Lodge? Do you know the general qualifications for membership in the Order?

Every Rosicrucian should be well posted on the rules and regulations of the Order as set forth in the New Constitution of the Grand Lodge with its statutes. A copy of the Constitution and Statutes of the A.M.O.R.C. is obtainable from the Grand Lodge, by writing to the address below, for only 10c which includes postage. We cannot impress too strongly upon all members the need of having a copy of the Constitution and Statutes in their possession.

ROSICRUCIAN SUPPLY BUREAU

San Jose, California



Modern Alchemy

THE DREAMS OF THE ANCIENT MYSTICS
ARE BEING REALIZED TODAY

By THE EMPEROR

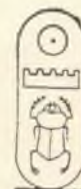


THOSE of us who are familiar with the progress of physics and chemistry and the advancement in the science of metallurgy, were astonished recently by some statements made in a court of law during the trial of a man who claimed the privilege to criticize publicly, and otherwise, the claims made by those who are still actively engaged in the search for unrevealed laws and principles of alchemy and chemistry.

This man, evidently wholly devoid of any interest in the reading of modern text books or even scientific news as reported in the newspapers, and otherwise showing an inferiority of comprehension that wanted to vaunt a superiority complex, made the bold statement that in his belief anyone who thought that transmutation of metals was possible, or who claimed that gross metals could be transmuted into gold, was insane. He made his statement with all of the positiveness and sureness of a person who had no idea that he was making an absurd statement, proving his unfamiliarity with subjects supposed to be his special study. In other words, he was posing

as an authority on subjects with which he proved himself to be utterly unfamiliar. We often find such types in our every-day affairs and we have noticed that those who know the least about a given subject are the ones who make the most positive statements and are ready to voice their opinions publicly with more vehemence and more explanations than the person who is well-versed in any subject.

The man's statements caused a flutter of surprise, and judge, jury, and spectators alike could not help smiling. But we wonder how many persons know just to what extent the ancient art of alchemy is still being carried on in this busy modern world. Few intelligent persons, familiar with the progress of scientific achievement, have any doubt any longer regarding the possibility of the artificial making of gold from base metals, for the transmutation of zinc, lead, or similar metals into a chemical imitation of pure gold has been made in many of the university laboratories and in the laboratories of industrial institutions, and there is neither any mystery nor secrecy about the process. It is merely the combining of various processes of nature in an artificial manner so as to produce gold in the very same way in which nature produces it. The chemical or physical difference between a piece of zinc or lead and a piece of gold is well known to scientists and



the scientific steps necessary to change the zinc into gold are also well-known. But to carry out these steps and imitate nature in her processes is a tedious and extremely costly thing to do. For this reason, the artificial manufacture of even a very small grain of gold in the laboratory is too costly to ever make the process possible for commercial benefit. It would be much like taking one thousand dollars worth of gold and reducing it to a piece that would be worth less than ten dollars and claiming that this process is of value to the arts or the industries. It probably will be many a day before science will be able to artificially produce a piece of gold with as little expense as the average man or woman can get the same amount of gold in the mountains of California. In fact, thousands of persons who were unemployed have taken to the mining of gold in California in the past two years and by every member of a family working hard and carefully from early morning until sunset, these families are able to extract from the earth about four to five dollars worth of gold per family per day. This enables them to live and sustain themselves during the upset business conditions and while a few have made more money than this in the simple mining process used by them, still the taking of gold out of the earth is far more profitable than any process that can be invented in the scientific laboratories.

However, just as the ancient alchemists, mystics, and Rosicrucians spent many years of their lives in experimenting with transmutation merely for the sake of testing and proving nature's fundamental laws, so the laboratories of industry and science today feel that it is worth while to spend thousands of dollars to make a grain of gold that is worth only a few dollars.

In some parts of the world alchemy is still a science separate and apart from general chemistry. It is considered a synthetic art and one of the hermetic sciences and for that reason is kept quite distinct from modern chemistry. Of course, the

man who made the statements in court knew nothing of this fact and did not know that his ridicule of anyone's interest in alchemy was casting a slur upon the intelligence of thousands of men and women of great learning, and especially men whose daily activities are connected with metallurgy, physics, and chemistry in a highly scientific manner and who devote their evenings or spare hours to the intensely interesting hobby of alchemical research.

One of the great leaders in the alchemical movement throughout Europe, and perhaps the foremost alchemist in the world today is Mon. F. Jollivet Castelot of Paris. He is not only an eminent scientist who has devoted most of his life to the study of transmutation and synthetic chemistry, but he is director of the *Societe Alchimique de France* and Editor of a quarterly magazine called *La Rose-Croix* which bears the Rosicrucian emblem. He is also an honorary member of the Rosicrucian Order in America, AMORC. Some years ago we published a photograph of Frater Castelot in his laboratory in our *Triangle Monthly*, and we have continuous reports from members of his association regarding their joint and individual achievements. Their monthly publication is filled with interesting items from their laboratories and quotations from other newspapers and scientific magazines regarding the art and science of alchemy and transmutation.

One would think that after having accomplished the feat on numerous occasions of producing small amounts of absolutely pure gold the quest for the process and the search for the principles would be brought to an end. But here, again, I remind the reader that the real quest is not for the purpose of making gold nor is the search intended to reveal a more simple manner of producing gold. The whole idea of the alchemists' studies and experiments is to observe nature's laws at work and to find more simple ways of demonstrating them. In the process of transmutation and in the study of alchemy generally, more of the fundamental principles of the universe are

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revealed than in any other laboratory experiments that might be conducted and this is what makes the whole subject so fascinating and so fraught with new and surprising conditions, situations, and revelations.

It was in 1894 that Frater Castelot published his first book dealing with the great studies of his life in alchemy and transmutation after having been a student of the Rosicrucian and mystical principles, which revealed the work and secret process used by the early mystics and alchemists. In 1904 Frater Castelot published other important instructions regarding the science of alchemy. Since then his writings have been read before the most learned scientific societies throughout the world and quoted in many popular books and treatises dealing with scientific subjects. In 1896 Frater Castelot and others founded the alchemical society of France and it has many active and honorary members with constantly increasing interest in the subject. The articles appearing in their own magazine representing their discoveries and findings are quoted in many of the newspapers and magazines of the world, showing a wide-spread interest in the subject of alchemy and transmutation.

Occasionally those who seek to criticize the Rosicrucians as being impractical people because of their advanced ideas and progressive programs, point to the fact that the ancient Rosicrucians were interested in alchemy and in the search for artificial gold. They think that this search constitutes evidence that the Rosicrucians were dreamers instead of practical men. Such persons do not realize that the father of modern chemistry was alchemy and that although the child in the form of modern chemistry has grown to be a great and universally recognized science, the parent has not passed out of existence or out of the universal picture, for alchemy was limited to certain lines of research and those fields of research have not yet been exhausted even by the most modern achievements of science.

As stated before, the Rosicrucians and mystics who performed so many

experiments in their laboratories, were seeking, through the material laws of the universe, to discover universal principles which had their action and reaction in the spiritual world as well as material world. They believed that just as the difference between gross metal and pure gold was a difference in character, constituted by the various rates of vibrations and by the presence of impure or unevolved elements, so the differences in human character were the result of impure and inharmonious elements which might be transmuted and changed into the pureness of spiritual life here on earth.

Much is said these days about vibrations and their effect upon our health and our lives generally, and we are coming to learn that all of life consists of vibrations which affect us and, in fact, compose everything of which we have any sense or understanding. It was in the laboratories of the alchemists and mystics that the law of vibrations was first discovered and proved to be an actual fact. And while these mystics sought for an elixir of life which would prevent disease, old age, and so-called death and change gross material into pure gold, they found laws and principles which would enable man to cure disease and to overcome many of the obstacles to old age. They also found ways and means of producing many of the modern metals such as bronze and various alloys, which have been extremely valuable to industry and commercial interests. So we have these ancients to thank for many modern achievements which they turned over to mankind as worldly benefits, while they still continue their searches and their inquiries.

Dreamers they may have been and dreamers many of them may still be, but they are the sort of dreamers who test their dreams in the crucible of materialism as well as the crucible of spirituality and they seek to turn their dreams into practical account and to practical application, and from their efforts we have derived so many benefits that it does not behoove anyone to criticize the mystics and their dreaming.





SANCTUM MUSINGS

THE ART OF HEALING

(Author's Preface)—It seems very appropriate that my wanderings through the history of the lives and writings of the philosophers and scientists of the past should have brought me to the subject of the art of healing, and while we sit in our sanctums in concentration, meditation, and contemplation, we are often assisting in directing thoughts of healing to many who are suffering, and we are often called upon in our sanctum musings to think of the ills of the flesh, the errors of the mind, and the general suffering of humanity. Let us spend, therefore, a few minutes of our sanctum musings in thinking of the development of the art of healing as we find it reliably recorded in various ancient records.



SO I TURN the pages of history, seeking for the outstanding character in the art of healing, I find that one ancient character bears the title of "The Father of Medicine." He was known as Hippocrates. In seeking an outline of his personal life in various encyclopedias I find little that is interesting, but when I turn to the ancient writings of the philosophers and mystics I find a different story, and one that is filled with human, and especially with fascinating incidents that will appeal to the imaginations of Rosicrucians.

It is strange how one's view-point so easily colors a picture. The artist and the photographer assigned to make a picture of a landscape, an old building, a ruined castle, or a modern structure, will seek to find the most advantageous as well as the most picturesque

point of view, and the difference between an impressive, artistic, and even fascinating picture of any place or point of interest, and one that is uninteresting and unattractive, is a matter of point of view. If the cold and materialistically inclined historian writes of the life of an eminent philosopher or scientist, he is very apt to give us a picture that is uninteresting and lacking in elements that appeal to our imaginations. If a sympathetic writer undertakes the same work, he will give us a story that is as appealing and intriguing as a mystery story without actually altering a single fact, or adding a bit of fiction.

This is what I found of the life of Hippocrates. The title, "Father of Medicine," is not the warm and sympathetic title that we would assign to him after we know his life story and work. He was more the father of modernism in science, and the redeemer of Cosmic principles in the art of healing. He was born about 460 B. C. on the Island of Cos, just off the coast of Asia Minor. Fortunately, he was born a descendant of one of

a group of men who constituted the secret school of medicine associated with the Mystic Brotherhood that gradually evolved into the Rosicrucian Foundation throughout Asia and Africa. In other words, he was born into the membership of that secret body of enlightened thinkers whose work and plans, carefully carried on through many ages following the foundation laid in the mystery schools of Egypt, resulted centuries later in the organization which we now know as the Rosicrucian Fraternity.

In the days that Hippocrates was born the secret schools were divided into various sects. These divisions were devoted to medicine, art, science, philosophy, general learning, architecture and building, religion, and politics. The leader of the division of medicine had been one Asclepios, and this division of the secret fraternity became known as a separate group using the name of the leader as a symbol of its branch of the organization.

Hippocrates was naturally trained at an early age to prepare for the life work of a physician, and he entered the famous temple of the secret brotherhood at Cos at a very early age. It is said in the ancient records that his mind turned more toward the philosophical than the scientific, and that throughout his days as a youth it was difficult indeed to hold him steadfast to the path of scientific analysis and research and keep him from speculative contemplation of philosophical subjects. That he was a mystical dreamer is not only indicated by this tendency of his youth, but by what he did with the art of medicine and the practice of healing, and with his general knowledge later in life. Many other stories are told about his mystical, philosophical, and religious experiences. We should not be surprised to learn that he traveled widely, and his journeys have been well recorded, and we find that he taught others and at the same time practiced among the secret brotherhood in Thrace, Thessaly, Delos, Athens, and Rome. In fact, as a result of his visit to Rome and the establishment of his philosophy of healing, a branch of the healing sect of the brotherhood was established in

Rome several centuries later where a great temple devoted to this branch of the brotherhood was built as a permanent monument to his achievements. Despite the fact that he was such a well-known character and attracted the attention of many eminent writers and philosophers, little is known of the close of his life, and even of his transition, and those who have written of him have placed his age at transition as being from eighty-five years to one hundred and ten years.

Today Hippocrates is venerated almost universally by the medical profession as the founder of a definite code of ethics and practice, and it is in the analysis of his practice and the standards he established that we find our greatest interest.

As we muse over the changes in the art of healing which Hippocrates sought to bring about, we cannot help but wonder at the stupidity, ignorance, and superstition of the peoples of his time. It is astonishing to think that with all of the advancement that had been made in the sciences, and with all of the demand on the part of thinking men and women to have the myseries of life unfolded to them up to the time of Hippocrates and his revision of the practice of medicine, no one had thought of examining the interior of the human body, and even Hippocrates in his medical training as a youth had never seen anything like an autopsy, or the dissection of a human body, or the study of the interior functionings and activities of the various organs or parts of the human body. This gross ignorance of the nature and purpose of many of the important parts of the human body was responsible for the superstitious practices and ideas held by the populace in connection with the science of healing.

Now all of the healing performed outside of the mystery schools was in the hands of the priesthood, and as these priests believed and taught, the public followed in their thinking. Sudden and arbitrary rulings regarding the proper way to heal any diseases were issued by the priesthood and religiously followed by the mass. We stop and wonder a moment whether we



do not have much of the same thing today. The art of healing today is not in the hands of the priests of any church, but nevertheless in the hands of a well organized body of men who have much the same dictatorial power as the priesthood had in ancient days, and we wonder whether sometimes the announcement that certain epidemics of conditions are due to certain causes are not like unto the rulings and decisions of the ancient practitioners.

As Dr. Logan Clendening, M. D., pointed out in one of his books, we have periodical spells of popular diseases brought to our attention by the medical authorities, and established as serious conditions demanding immediate attention. To quote Dr. Clendening regarding the fashionable diseases of men and women, "In 1885 they had too much uric acid; in 1890 they had chronic appendicitis; in 1895 they took the Kneipp Water Cure; in 1900 they had floating kidneys, in 1905 they had tilted uteri; in 1910 they had colonic stasis; in 1915 they had all their teeth extracted; in 1920 they had non-surgical biliary drainage; in 1925 they had an inferiority complex." This is but a very brief list of the periodical outbreaks, the origin of which is veiled, but the source being evidently authoritative and learned.

In Hippocrates' time the priesthood announced the cause and origin of diseases and methods of treatment, the time for treatment, the periods for going to the priesthood temples for healing, and the manner of paying the priests for their prayers and peculiar practices. The populace followed the advice like a lot of sheep, and we should not be surprised to find that a very large portion of those who were ill passed through transition. In other words, the death rate was extremely high. Hippocrates was not satisfied with merely becoming a learned practitioner of the better and newer ways as taught in the secret brotherhood, nor of confining his practice to those who came to the brotherhood seeking to be freed from the limitations of the ignorant practices of the priesthood. He determined to start a great war against superstition and ignorance, as related to the art of healing, and to

make the newer and better ways known to all. That he immediately aroused the ire and the antipathy of the priesthood and made thousands of enemies is not surprising, and we find a similar situation in the life of Paracelsus hundreds of years later when, as a Rosicrucian mystic, he attempted to establish the first board of health and free clinic of advice and help in Europe, in order to make the public better acquainted with the methods of preventing disease. Both men had to pay a dear price for their bravery in such a battle in behalf of the best interests of humanity.

At first the priesthood thought little of what Hippocrates was doing and smiled upon his public activities. After all, he was only one man among millions, and at the utmost he could only reach and instruct and cure a few thousand while there were millions who were ill, and who could be reached by the priesthood's superstitious methods that brought great wealth into their coffers, but viewing one man as a single individual and having no greater power than any other individual is a mistake that has been made many times in history. Buddha was but one man, Jesus was but one being among millions, and yet both of these left messages that reached a large portion of the world, and influenced millions in each successive generation. The man with a message that is fraught with truth becomes a part of the higher consciousness of all individuals, and his light is like a torch that starts a universal conflagration. As an individual, Hippocrates lived long enough to shake every temple of the false gods of medicine and healing, and even to this day his standards and ethical principles are revered by every practitioner of the healing art.

When he started his battle for truth there were many peculiar ideas about the treatment of disease. One of the great teachers of the healing art believed that a walk of twenty miles each day was the only cure for so-called "humors." The most popular and well-established rule regarding the cure of disease was that the sick patient, regardless of the nature or cause of the illness, was to be left

alone in a dark room, or dark corner of a room, unattended and unobserved for five days. He was to be given no special food, no form of treatment, no special consideration, and no unusual comfort during those five days. If at the end of the fifth day the patient did not die it was a sign that the superstitious gods were willing that he should live, and therefore some form of treatment should be given to him by the priesthood to carry out the desires of the gods. If the patient died—which, of course, occurred in the majority of cases—it was a sign that the gods did not desire the patient to get well, and therefore the priesthood should not have interfered. Therefore, it was against the law, so to speak, for any member of the family, or anyone else to show any consideration, or do any act, or perform any function for even a loved one in the family who became ill, until the priests were notified on the fifth day.

We may lean back in our chairs during this period of musing, and think of such a situation as horrible, and as beyond human practice even among uneducated persons. To think of allowing a loved one, a child, a parent, suffering from intense pain or with a high fever, or some other condition, to lie unattended in a darkened, unclean, unwholesome corner of a room for five days and five nights, ignoring all of their pleas for perhaps a special cooling drink of water, or a bathing of the face and hands, or even for the ordinary hygienic attention that must be given to a person during such a long period! But let us not be too sure that we do not have similar situations today. There are many forms of therapeutics or healing beliefs existing in the Western World, and in Europe today, where the nature, cause, origin, and treatment of diseases are wholly ignored, and the patient is denied any attention and simply told that he is suffering from either a false belief, an imaginary condition, or the witchery of some invisible entity, and that until he himself can throw off the condition, or the invisible elements make a change in his condition, he cannot expect to

get well or have any other attention. There are thousands of cases on record right here in the Western World within recent years where loved ones in a family have been denied any medical attention for days and weeks in the belief that the disease was wholly imaginary, or of the mortal mind, and should be ignored or negated, neglected, and untreated, so far as any practical system of therapeutics is concerned. We, as Rosicrucians, know that regardless of the origin and nature of the illness, the first duty of those who have the opportunity to serve a person who is suffering is to see that a competent and properly licensed, or qualified practitioner of some recognized healing system makes some diagnosis or examination and determines the precise course of treatment, and that this should be done as quickly as possible and the patient given the very best service available.

Hippocrates upset all of the ancient ideas by proclaiming that those who were ill should be treated immediately, and that their conditions should be diagnosed. For various reasons he believed that an examination of what the patient had been eating, and a regulation of his diet should be given first consideration. He probably was thus the first dietician. He also established definite systems for the treatment of different diseases. Before his time all diseases were treated much alike, if treated at all, and much of the treatment consisted of incantations and superstitious practices. Most of his contemporaries allowed the patients to starve to death, but Hippocrates denounced this foolish practice, and he employed barley water, sweet wine, and hydromel as a diet in the belief that it would be well digested in any condition. The hydromel was made by boiling honey in large proportions of water, which no doubt gave considerable strength to the weakened patient.

In the cases of fever he again upset all of the ancient traditions and claimed that one who was suffering with a high fever and was thus greatly weakened, should be carefully handled and not moved about, nor taken to temples for ceremonies, nor made to



roll over on the ground while incantations were pronounced by the priests. He had witnessed the death of thousands who were forced to go through terrible exercises of a physical nature while suffering extreme weakness from fever.

The priesthood had fallen into the habit of using nearly two hundred and sixty-five different drugs in connection with their strange practices. These drugs were looked upon as absolute necessities in the treatment of all diseases. Hippocrates cast nearly all of them aside. He laid great emphasis upon the necessity of rest, climate, wholesome water, and the proper diet. His mystical training had revealed to him the influence of climatic conditions, and the influences of wind, heat, and other elements, and even of the influences of the stars and planets in their courses. He denied that the so-called sacred disease, epilepsy, was sent by the gods as punishment. He claimed that no disease was sent by the gods, and that no disease had any special, divine origin, and that all were considered but a violation of nature's laws. He was especially well-informed regarding the skeleton of the human body, and of the muscles and interior organs in a general way, but even with all of his great knowledge he knew nothing of nerves, and the few nerves to which he would refer in his writings were undoubtedly sinews or tendons. He knew much more about the brain, which he looked upon as a gland that ever emanated a magnetic fluid as well as physical fluid, and he was therefore very serious in his insistence that the thoughts of persons around a patient should be of a nature that would be helpful.

On every side of him, says one writer of his life, "he toppled over the images of superstition, and he declared diseases to be born of natural causes. He plucked away its false mystery and thereby robbed it of much of its terror. He found medicine dying in the

temples of a worn-out religion; he left it dominant and vital set upon its high mission of relieving pain."

Perhaps his greatest contribution to the present medical practice is the famous Hippocratic Oath, which is taken by all physicians of the medical schools throughout the world because of its high ethical and moral nature. In part it says, "With purity and holiness I will pass my life, and practice my art . . . Whatever in my professional practice I see or hear in the lives of men which should not be spoken abroad, I will not divulge."

And so as we sit in our sanctums and muse over the art of healing and review its history, we see that even in the earliest days of the art there were superstitious ideas to be overcome, new knowledge to be gained, new ideas to be promulgated, and new systems to be established. What Hippocrates did has been done by other eminent scientists and physicians in various periods of time since the Christian Era, and even today the healing art is going through many changes and many improvements, but certain fundamental ideas remain fixed.

All disease, said Hippocrates, is due to inharmony in the body. Nothing that can be discovered or found regarding disease in the future will refute that fixed law. Man must become harmonized with nature and nature's forces to become well, said Hippocrates; and that principle will remain fixed eternally. Only the ways and means of casting out the inharmony and establishing the harmony can constitute the future improvements in the healing art, and we must believe that every modern school of healing and every ancient one that has survived to the present day is honestly seeking to find the best way to harmonize the human body with the fundamental laws and conditions of the universe, and thereby maintain a state of perfect health, and immunity to disease.





DEATH OF SOCRATES

The tragic event of the philosopher, Socrates, taking the cup of hemlock. Fulfillment of the death sentence imposed upon him. Gathered about him are the neophytes of his inner school. Socrates has explained that the true philosopher fears no death as all through life he is seeking the eventual separation of the body with its passions, desires and false knowledge from the realm of the soul with its "ideas" the true universal knowledge. Therefore, the philosopher fears not what he has sought.

(Courtesy The Rosicrucian Digest.)

BEYOND MATTER



THE HUMAN BODY, though composed of the elements of the earth, is infused with an ethereal force. The mass of matter of which man is, when so infused, becomes a vibrant, self conscious being. Through environment, wrong thinking and abuse of natural laws, discordance may arise in the body of man. These disorders disturb the material, chemical nature of man, producing DISEASE and ILL HEALTH. BEYOND MATTER, in man, is this life force perfect in nature, undisturbed by physical abuse. This Cosmic power when properly directed HEALS and repairs the body in which it resides. It is this POWER that man MUST DEPEND UPON for recovery of health.

THE ART OF ABSENT HEALING

Physicians of every school of therapeutics are especially trained to aid in the prevention of abuse to the body of man. They are also proficient in preparing the body for its return to healthy normalcy. The actual curative element, however, is the Cosmic force that flows through the body. The direction of this force in an intelligent way is completely outlined in the SIXTH GRADE of the Rosicrucian studies. For the benefit of the many Rosicrucian students who have not as yet attained this grade and who are especially interested in the Rosicrucian system of ABSENT HEALING, we offer the brochure, "The Art of Absent Healing". This permits the early grade student to have a working knowledge of this subject until he receives the complete studies pertaining to healing. Even the student beyond the SIXTH GRADE will find this simplified brochure of GREAT HELP. It is clearly written and easily understood.

For Rosicrucians Only

The brochure, "The Art of Absent Healing," will not be sold to anyone other than a Rosicrucian, AMORC, student. A careful check of all orders received will be made. The brochure is well printed and nominally priced to cover printing, postage and clerical expense only. It is a helpful guide to every student of healing so do not fail to procure a copy. It is priced within the reach of every Rosicrucian, at:

Members not in the U.S.A. must include difference in exchange with remittance. Do not send postage stamps.....

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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

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THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international Rosicrucian congresses. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Wisdom of the Sages." Address, Librarian, S. P. C., care of

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The ROSICRUCIAN DIGEST



MARCH 1933
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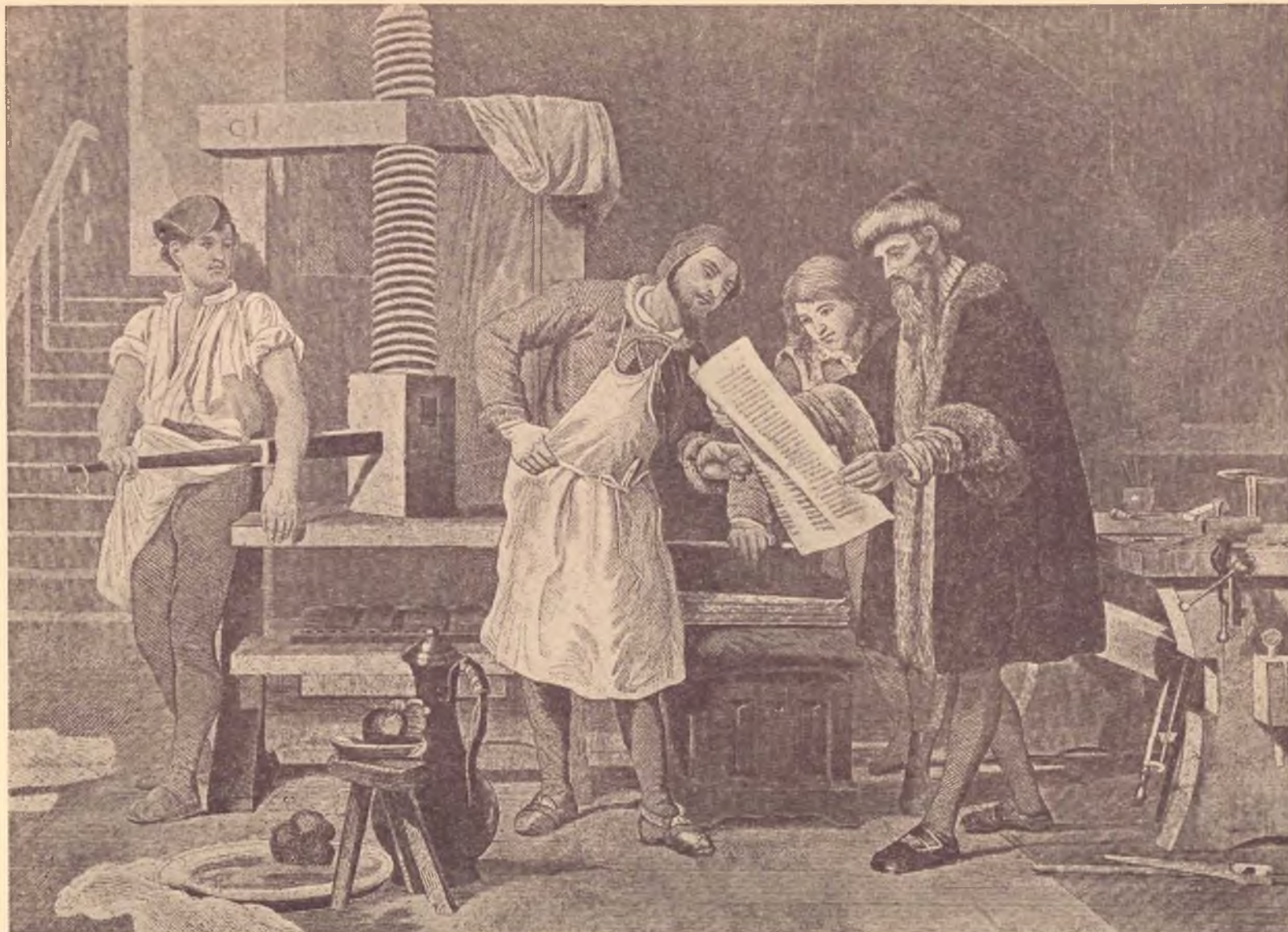
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..v..

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ROSICRUCIAN DIGEST


COVERS THE WORLD

THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE
OF THE WORLD-WIDE ROSICRUCIAN ORDER


Vol. XI
MARCH, 1933
No. 2

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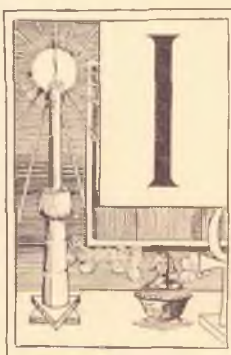
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The THOUGHT OF THE MONTH THE COMING REVOLUTION

By THE IMPERATOR



It is strange how we always think of a revolution as something that starts suddenly, revolves fastly, and causes more destruction than construction. Perhaps this is because most of the popular revolutions in the past have been of that nature. We do not think of evolution as being rapid and destructive and certainly a revolution should not be any different than a phase of evolution. The wheel on an automobile revolves and it may revolve slowly or rapidly and yet its revolving does not necessarily bring destruction or injury to anything. The earth is revolving and we certainly can speak of the revolutions of the earth as something good and peaceful. Science has passed through revolutions as well as evolutions and so has art and music and many phases of civilization.

But there is another revolution coming that is different from all of the ones we have had in the past and will be constructive as well as partially destructive inasmuch as it will eliminate many of the various things in life, as well as create many new and beautiful things.

Much is being said these days about Technocracy and the revolution that I am speaking about will be related to many of the principles and ideas now being associated with Technocracy.

Technocracy in its fundamentals is not new. The word itself is new and the

man who invented the word admits that he did so because he thought a new and peculiar word would arouse interest and that is exactly what it has done. Seldom has any other invented word attracted so much attention as has the word Technocracy. It has caused thousands of persons to read and think about its meaning and the principles back of it, who would never have been attracted by some other term. If the Technocrats had used the words *Economic Evolution* or *Economic Change* or *The Evils of Economics* instead of the word Technocracy, their arguments and postulations would not have had the widespread appeal.

Undoubtedly, many of the fundamental claims put forward under Technocracy are correct and Rosicrucians throughout the world will agree with these fundamental principles. But many of the ideas built upon those principles are not correct. Rosicrucians have understood for many centuries that one of the evils of the present form of civilization is the arbitrary establishment of money in the form of paper and coin to be used as a means of reward for labor, services, and mental efficiency. In this very magazine and in our other publications, other writers than I have spoken of this evil of money and within the past three or four years I have said a number of times that one of the big problems that faces the future is the doing away with the present monetary system. So there is nothing new in that part of Technocracy. Likewise, we can all agree that the rapid development of machinery has enabled certain individuals to easily control many features of the present

economic and monetary systems. We cannot say that machinery itself is responsible for these conditions, but the existence of machinery has enabled the wicked men of the world to do things that they could not have done otherwise. Certainly we would be wrong in calling natural gas or artificial gas a dangerous thing and condemn it and forbid anyone to make it or use it just because some persons have used it to commit suicide and others have used it for criminal purposes. Gas can be used constructively as well as destructively. Therefore, it is neither an evil nor a good thing except in accordance with the manner in which it is used. The machine is in the same position.

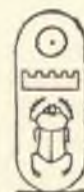
Machinery could be used today to solve many of our economic problems instead of increasing them. Machinery has aided civilization in the past and has helped every man and woman to live more happily and more properly and it can be made to help in the same way again in the future. The great problem that faces the future is that of finding some way of rewarding man for his services. The use of money permits of too much crime and too much elasticity in the artificial valuation of things. Money in and of itself should have no power but today it has a power and when this power is in the hands of the wrong person it becomes dangerous. It is not in accordance with Karmic law that man should be paid for his services and labor and devotion by giving him something that is wholly artificial and which he can use to injure others or to injure the very source from which the reward issues.

Think of those who have not labored at all, but who are living on the artificial reward accumulated by their parents or forbears and now with this unearned and undeserving power in their hands they may use it to live a life of idleness while others who are working and laboring do without the proper rewards, or they can use it to destroy friend and enemy. The Rosicrucians have long advocated that some other means of reward must be found.

If I may venture to make a suggestion that has been in the mind of the Rosicrucians for many centuries, it is this: A certificate based upon units of service

should be substituted in the place of money. As a basis for the system of measuring service, the service of the farmer might be taken as the standard. One day's service of the farmer or agriculturist could properly be called a basic service since the farmer's service represents the very strength and power of man's life on earth. Taking the farmer's average day and making it the standard unit, some form of script could be used whereby the services of every human being could be properly rewarded. The professional man, such as the doctor, who renders unusual service and benefit to the community might receive in one day script equal to three units of service or equal to three times the value of the service of the farmer. The clerk in the store might receive for each day's labor a unit and a half of this script. Younger people, or those in less important services, might receive for their daily pay script equalling half of the unit or equal to half the service rendered by the farmer in one day. All of these scripts representing various units of fundamental service could be cashed at stores or exchanged for food and necessities and even small fractions of a single unit might be used for exchange purposes. This script could neither be given away, nor banked, nor stored up, preserved, or saved for the future for it could only be exchanged for necessities and for service and would have to be used by the person to whom it was issued. In this way all of us would receive the necessities of life and even the luxuries in exchange for the service we rendered during the day or night. Those of us who wanted to labor in a productive capacity could go to work knowing that there would be sufficient script to pay us adequately and that no bank failures, no wars, and no fluctuations of stock markets or gold standards could affect the script we had received.

The Technocrats suggest an energy unit for the basis of our script but this would never prove to be satisfactory. A service unit is the only standard that could be made universal. Even the housewife would receive such script as was indicated by the services she rendered in her home. Such a plan would bring about universal employment and



universal prosperity and many other improvements such as the elimination of bank failures, the impossibility of false investments and artificial inflation of values and securities and similar things.

Such a revolution in our economic system is sure to come about. This is the revolution I referred to and anyone can plainly see that it is not going to happen suddenly and it will not upset our conditions overnight; nor will the plans of Technocracy even if they were reduced to feasibility. Certain it is, something must be done along the lines suggested by the Technocrats and our only concern is to watch out that we do not allow Communism and Bolshevism to enter into the matter.

Whether or not England and France and other countries will make the changes that may gradually come about in the United States, it is difficult to say. One thing is certain, however, and that is the countries of North America are safe, staple, and sane in their character. The last thing in the world that anyone should question is the integrity of these New World countries. Nothing is to be gained by criticizing the political or governmental powers that are always working in these North American countries to maintain peace and prosperity against the odds of a minority that represent the restless and the radicals.

One radical can do more to upset the balance of a nation or of a community, province, or state than a thousand persons can undo through legislature or through any other form of united activity. The radicals are always seeking an opportunity to promote their destructive

ideas and take advantage of every degree of restlessness to arouse the flame of destructive fire.

The countries of North America are not going to the dogs nor are we headed straight toward bankruptcy, failure, and civil or international war. We are now in the very process of reestablishing our economic integrity and each move must be made sanely and carefully and I, for one, believe in leaving the matters in the hands of our officials who are, after all, guided by higher powers who are protecting these countries and seeing to it that justice is done.

The Alcoves of March

As stated in previous issues, the mystics assigned certain vocations, activities, and accomplishments to each month of the year and they gradually associated with those months certain characters who were outstanding examples of those vocations and attainments regardless of the month in which they were born.

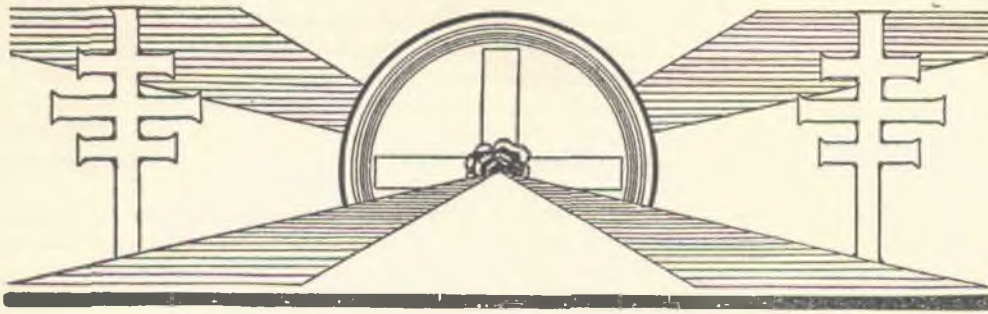
March is considered one of the twelve monthly alcoves devoted to science. Those who are interested in scientific matters will find this month tending to awaken and increase their interest in such subjects and you may know the nature of the month by the fact that the ancient and modern mystics associated with the month such persons as Copernicus and Humboldt especially and such others as Euclid, Tycho Brahe, Newton, Herschel, Laplace, Kepler, Volta, Ampere, Harvey, Helmholtz, Lyell, Darwin, Sir Oliver Lodge, Huxley, Jenner, Koch, and Blackstone.

GRAND SECRETARY'S LECTURE TOUR

The Grand Secretary has had very wonderful success with his lectures in the cities throughout the central south. Very large audiences have attended the public meetings and members of all grades of standing and even inactive members have enjoyed meeting the Grand Secretary at special meetings held for members only.

As we go to press he is passing through the cities of Ohio toward Pennsylvania and during the month of February will be on the eastern coast. Later on in the month and in March he will return by way of the north and central states through the larger cities of the west. All members, active and inactive, will be notified by special postcard from headquarters announcing the arrival of the Secretary in their cities. Watch for these cards and be sure to be present and see the interesting talking moving pictures presented by the Secretary and benefit by the personal contact with him and his own inspiring lectures.

Members are writing to us that this lecture tour is one of the most helpful, encouraging and practical forms of visitation ever conducted by an organization and the public has expressed its high approval through the many newspaper comments that are being published in various cities.



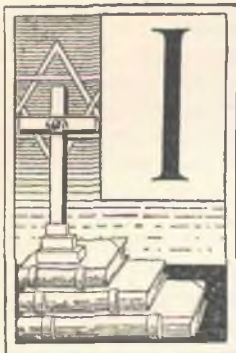
Creative Music

THE RELATION OF MAN TO THE VIBRATIONS OF THE UNIVERSE

By SRO. MARY ELLIS ROBINS

*"The harp at Nature's advent strung
Has never ceased to play;
The hymn the stars of morning sung
Has never passed away."*

—John Greenleaf Whittier.



IN HIS BOOK on harmony and theory of music George A. Wedge writes: "Tone is a term applied to a musical sound. A musical sound differs from noise in that it has a definite pitch which is determined by a fixed number of vibra-

tions per second. A musical sound also has quantity or volume, i. e., the sound is loud or soft: quality, which is determined by the body or instrument which produces the sound: and duration, i. e., the length of time the sound continues. A tone is represented on paper by a note. The first seven letters of the alphabet are used to name the fundamental tones of music. The pitch of a tone is represented by the position of a note upon the staff.

Now, we see that the "staff" means five parallel, horizontal lines, marked on paper—five lines for the notes above what is called "middle C" on the piano and five more lines below middle C. for the bass notes; short lines being used for

notes above and below these. That is the written language of music. However, we are not now considering the method of writing music to be read, but what is back of this—music itself, as far as we may be able to discern it,—music as a vibration and creative force.

In this present age, when some knowledge of physiology is generally a part of training, we are shown that colours are seen by our eyes because each colour has its own vibration, and each vibration is impressed on certain cells of sight within our heads which translate the vibrations into the colours we see. Those who are colour-blind are defective in the operation of these cells and sometimes invert green and red, substituting one for the other and often making other inaccurate observations.

Hearing is described as being accomplished in a similar way by a different set of cells or nerve-fibres connected with the "organs of hearing." When a bell is rung it produces vibrations, not sound; these vibrations are translated into sound, within ourselves.

It is in the same manner, with additions, that we "hear" music.

Colours have vibrations which we see and actions have vibrations which we hear, and sometimes both alternate so



closely as to produce a colour symphony, or colour-phone, as is shown in a machine called the "clavilux".

What is vibration? It is described as resonance, or a returning sound, even as metal struck with a hammer, echoes or returns the quivering caused by the blow, and this reaching in waves the ear-drums of a man, produces what we call sound, as we have just understood. The occult qualities of vibration are known to the students of higher Grades of the Rosicrucian Order, who will understand much in this essay which may not be written here.

It has been aptly said that the Universe was born, not out of a cry but from a song. We find in the Book of Genesis of the Bible some early accounts of this coming into being of the Universe. It is simply told, as was necessary in days when, as we think, most people depended on their memories for facts handed down, and had no books to which to refer save stone tablets, painfully carved.

In this brief story we have the merest outline, but the cosmogony of Genesis is more and more being corroborated by modern scientific research. We who think we are making discoveries in the West, find that the East had knowledge thousands of years ago—that three thousand years ago China was aware of evolutionary processes and the circulation of the blood and had many instruments now called new appliances. The priests of Egypt; the wise men of the Hindus, also possessed wide knowledge of universal laws and used them in many practical ways, the science of music was applied both as a material and a spiritual force. Some of us may have seen or read about experiments with music-notes given forth by a violin or horn which showed the shattering of a glass or the dancing of a flame by the vibrations. It seems not impossible to believe that the walls of Jericho were levelled by the tones of the trumpets of Israel, especially as recent excavations show that the walls were neither high nor firmly built. Therefore, when we read in Genesis that God said: "'let there be light,' and there was light," we may feel that science has shown that statement to be true, whatever may have been the form of vibratory Thought in

the Mind of the Universal Being; that the words we utter have form and colour to the registering eye of the spectroscope and other sensitive instruments, and show forth different physical manifestations. Observe a Victor record and see the effect of sound upon the prepared plates.

Truly "for every idle word we must give account." Every word we speak takes effect somewhere—makes its record—whether to produce harmony and beauty or bruise the heart of a child. Madame Blavatsky, dropping her pencil, and saying that the sound would echo through the universe, only anticipated the findings of modern science.

What constitutes harmony? "Music differs from noise in that it has a definite pitch which is determined by a fixed number of vibrations." It has also the quality of loud and soft "and the quality of the instrument used". We may also add the intervals between the notes—the step, as it were; just as dancing is differentiated from uneven stumbling along; it conveys to us a sense of rhythm and beauty to which something within us responds, and different rhythms call forth varying responses in things apart from them—thoughts of joy or depression. On hearing Mendelssohn's "Spring Song" we may visualize, as he did, the children in the orchard, laughing and playing with the drifting apple-blossoms, or with Chopin in his "Funeral March" bow our heads with the passing of a soul. We may rock a cradle to the lilt of Brahms or rise from sin to illumination with Wagner's Tannhauser Overture. Beethoven stands a little apart—like the ocean—magnificent in the rolling waves of the Fifth and Ninth Symphonies but like singing youth in his songs or the exuberance of a major minuet. In the Fifth Symphony, he himself has described it as "fate knocks at the door," and we listen to the repetition of the E in the minor of the treble, the echoing and repeated G, and the sombre variants of the accompanying, muffled bass—as might a man's heart to the summons of fate.

Man is an instrument; a Word made flesh; a vibration out of the Creative Mind. We being one with that Creative Self, likewise take materials and mold ourselves, our lives, with the things

we absorb and transmute to something else, whether harmony or malicious gossip. We receive, and change what we receive according to our natures. Thus we raise or lower our vibrations by resistance which is noise and disintegrating, or harmony which is lovely and creative, and continuously alter our natures which we have been building up from the time we were grains of sand or a breath of ether "as yet without form and void".

Each one of us has his own number of vibrations, like a pulse which affects his life, his work and his future. We also have each our particular colours, tone, tonic note and scale. When this is understood we know why we find it difficult to harmonize with some other people, as the old rhyme puts it:

"I do not like you, Dr. Fell,
The reason why I cannot tell,
But this I only know full well,—
I do not like you, Dr. Fell."

In a case like this a knowledge of harmonic vibrations makes us see that there may be no fault in either to cause dislike save a lack of attunement, just as some colours clash with others. A knowledge of the existence of such profound psychic influences, once accepted, is a step toward the peace of the world. The footstep, the voice of a loved one—how we thrill to these, the sound, the intervals; in the opera of "Hernani" how the faint call of the fateful horn sets our hearts to throbbing with dread. The Marseillaise of Rouget de Lisle which drew and influenced the people of France to Revolution, even as has the "Internationale" of the Soviet Russia today, have altered the face of Europe.

O'Shaugnessy describes this power in his great "Ode":

"One man with a dream, at pleasure
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample an Empire down."

The study of music, therefore, may help us to unfold our vast powers to create, and bring to us a realization of our oneness with the Beloved Leader of the Universal Orchestra in which Orchestra the planets assume various tones and colours and in which we all have a part. Pure music is the outward manifestation of harmony from within the soul. Coming from the depths of our

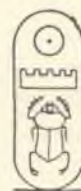
being it reaches the hearts of others—lifts them up to ecstasy, whether it be through the music of poetry or the poetry of music. Music is creative. The corn-songs of the Amerindian sow in the seed the vibrations of greater fertility; the snake-charmers rhythmically sway the serpents with their chants; the resonant sound of OM—OM—OM—of the Hindu produces in him a sense of unity with the Absolute; in the Western countries the songs of Thanksgiving and Christmas influence to a lesser degree because there is less consciousness of their vibrations, but even so they tend to bring families together, warm our hearts to the sorrowful and the stranger, and the bonds of personal separateness are loosened by the sense of gratitude and love which pervades the households, and all nature.

Music, creative music, is now being used extensively, besides the colour rays, in the recreating of the mentally afflicted and neurotic patients, and it would appear that in the near future we may learn so to attune as to affect certain localities in the human body by directing to the afflicted parts healing vibrations and restoring the harmony of the exhausted cells, the loss of harmony and balance being the cause of disease.

The question may be asked—could music over the Radio be used to heal? That would seem to depend on the transmitter—the person and purpose of the transmission. The Centurion appealed to the Christ of Galilee to heal his servant, lying ill at a distance: "speak but the word and my servant shall be healed," and we read further on: "and his servant was healed in the self-same hour."

The transmitter, however, must be pure of heart and strong in all the attributes of love, as well as skilled in knowledge, else in handling powers so great his body would be shattered, as is the frail glass before the vibrating forces of the music of the violin.

The human voice has a greater psychic and healing force than instruments of wood and brass; these are after all but poor transmitters though the great Masters of music have done their best to interpret with these poor tools the



heavenly harmonies which their souls have inbreathed from Cosmic Consciousness and they have written down in notation upon a treble and a bass staff with directions for volume, quality, duration—in the imperfect manner of material manifestation which man yet uses to express spiritual essence.

Creative music is the herald of the Kingdom of the soul, and the time approaches when the music of the future

will fit the right note to the right word; sorrow and disease shall pass as we harmonize our three-fold powers and know that God is one with us—God of our Hearts. We shall live in accord with the rhythm of the stars—our stars—and as the spectrum colours of each year become revealed to the developed sight, we may hear the harmonies of Heaven and become aware of the Creative, psychic notes of the Song of the Universe.

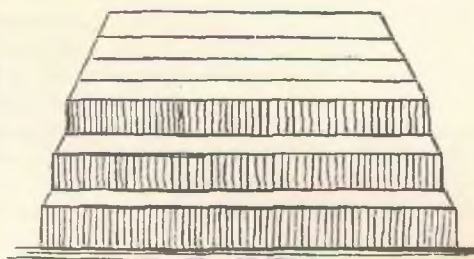


ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.

THE THREE STEPS. While exoterically representing the three steps or phases of life,—youth, manhood and age, or the three degrees of progress through the mysteries of Life, the truly ancient interpretation is quite different.



As temple after temple in ancient Egypt are brought to Light by the excavations of the various exploring organizations, we find that **three steps** lead to the entrances of these temples or to the altars within. In no part of these temples where any "holy" or sacred point was located do we not find **three steps** leading thereto.

The explanation—or interpretation—of this symbol is found in the triangle, the most ancient of all symbols or emblems. The equilateral triangle was a mystical symbol because it was possible to place it in any position and have it true in its representation. In this the **square** or cube was much like the triangle.

The principle is found in the figure 3. This numeral typified the ancient principles of **divinities**, or the law of creation, **perfect creation**. Therefore, in approaching a "holy" or sacred place, three steps were taken (as the last steps in reaching the point, not as three steps in the beginning or middle of the approach as is now often done) to indicate that he who approached the point was conscious of, or mindful of, the **three** principles of nature and God which gave him earthly existence. For, according to the law of the triangle, man's whole conscious existence depended upon the unity of these 3 principles in man. Exoterically the three principles were expressed as **body, spirit and soul**.



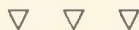


Going Into the Divine Presence

WE HAVE A RARE PRIVILEGE AND WE SHOULD USE IT

By FRATER A. LEON BATCHELOR, F.R.C.

"... And Hezekiah received the letter from the hand of the messenger and read it: And Hezekiah went up into the House of the Lord and spread it before the Lord."—Isaiah 37.14.



WHEN King Hezekiah of Jerusalem (B. C. 713) was surrounded by the great army of the king of Assyria—so the story says—he received a very harsh and insulting letter from the Assyrian king demanding surrender. With little promise of success

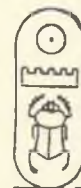
if he gave battle, and with only a few fighting men at his command, all hope seemed lost. But, King Hezekiah was a true believer in the One God and a faithful servant of Him. And so, we are told, in his distress he sought help from his God and he took the letter into the House of the Lord and "spread it before the Lord."

King Hezekiah was faced with the problem of defending his city, defending his people, and his kingdom. He saw around him the hordes of Assyria's fighting men in full armor—men who had been successful in laying siege to all

kingdoms and cities around him. He knew that of himself, and with the material and physical force at his command, he would be unable to cope with this situation and emerge victorious. Knowing that his city would be pillaged, the houses burned, and his people massacred, he became desperate.

Picture, if you can, this king; picture him as a lord and master of his people, but nevertheless their servant, everyone looking to him for safety, direction, and guidance. And visualize, if you can, his plight. What would you have done in a similar case? Would you have submitted to the demands of the Assyrian king and the hordes, or would you have ordered your armies to defend the city, feeling in advance that defense would only mean delaying the burning of the city and the slaughter of the people?

King Hezekiah did neither. He simply went into the Temple and placed the problem before the Lord. He prayed unto the living God to save his people; and—so we are told—the Lord assured him that He would defend the city. "And then the angel of the Lord went



forth, and smote in the camp of the Assyrians one hundred and four score and five thousand: And when they arose early in the morning, Behold, they were all dead corpses."—Isaiah 37:36.

And so we are told that the Lord smote the Assyrians and sent the Assyrian king home to his country in disgrace.

Luke Fides, the noted artist, depicted this instance in one of his great paintings and showed King Hezekiah spreading the letter before the Lord. Herein lies a great lesson; and if we will ponder for a moment on the significance of this act, a great revelation will come to us. Each day—figuratively speaking—the Assyrian hordes surround us, not in the form of armies, but in the form of troubles, problems, and extreme situations. We are beset on all sides by worry, fear, and gloom. Our plans for attaining peace and harmony stand defeated and wholly surrounded by an army of opposition. What are we to do? What are we to say? How shall we act? How shall we attain? All of these questions face us daily.

Can we not learn by reading of King Hezekiah, and take our problems in the sanctum and spread them before the God of our hearts? Can we not learn to submit humbly to the will of the Lord rather than to fight ourselves as the great king? Can we not recognize the Infinite Spark of love within us and endeavor to express that to our fellow-man? Isn't it possible to think of an Infinite part of God dwelling within the center of our being, possessed of knowledge and wisdom, as being the one to whom we should take our troubles? Isn't it advisable, when we have problems to solve beyond our physical strength, to enlist the strength of an unlimited source of energy to help us?

Humbleness and humility, if properly understood, aid us in solving our problems. We must not be humble before our fears and worries; we must not be humble before problems and outside influences; we must not be humble before the Assyrian hordes of opposition. But we must be humble before the God of our hearts. Take your problems into your sanctums, place your worries before your God, and pray. Pray for help

and assistance, and you will receive it. Pray for guidance and wisdom, and you will obtain it. Pray for the solution of your problems to be brought about, and you will find that you will be symbolically placing the letter before the Lord. And as the Assyrian hordes were smitten and chastized, so will you find the hordes of fears and worries around you eliminated, and you will shine forth as a true servant of God.

Your sanctum may be in the corner of your room, in the attic, or in the basement. It makes no difference. It may be in some nearby church, temple, or synagogue. It may be situated in your heart, and you may only need to close your eyes to be mentally in the sanctum within. It matters not where your sanctum is; results are the same if you will but take your problems before your God and spread them out, that the Lord may know of your willingness to serve.

"Man's extremity is God's opportunity." This is a familiar statement, and it is very true. When all hope seems lost, man turns to God. If financial difficulties present themselves, and no possible means of solution is known to man, he turns to God. When sickness threatens to take away a loved one, and all professional assistance fails, man also turns to God. And time and again it has been demonstrated that God can heal, can cure, and can solve problems.

All of us have a tendency to go our merry way, rejoicing, when conditions are good. We ride the wave of prosperity, having a good time, and thinking nothing of the future. But good times with no thought of the future contribute nothing to the soul's growth and unfoldment; and consequently because of our neglect on one hand we are compelled to learn through bitter experiences on the other. But even so, the lesson may be tempered and the experience shortened if we realize our oneness with God and turn to him for help and guidance. We are all taught obedience; and when we stray from the path, we are brought back by our Divine and loving Father and again headed in the right direction.

"Whom the Lord loveth, he chasteneth"; and surely many of us can say, "The Lord loves me!"



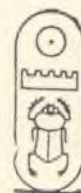
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



WE HAVE a very important announcement to make to our members and readers and all friends of the Cathedral of the Soul. The Columbia Broadcasting Network will carry on the air through its various stations for some months to come a special Sunday afternoon period called the Cathedral Period. This Period begins at 3:30 P. M. Pacific Standard Time, 4:30 P. M. Mountain Standard Time, 5:30 P. M. Central Standard

Time, and 6:30 P. M. Eastern Standard Time.

This Cathedral Period will be devoted to music of a special nature, comments that will direct your attention to inspiring passages of music and thought, and afford opportunity for meditation, contemplation, and concentration. Our members should keep in mind, however, the one special benefit of this Cathedral Period; namely, that the Supreme Officers, the highest officers in the organization, and our most advanced members in every community will be in concentration listening and sending forth their kindest thoughts and good wishes to all of our members during the period. With all of our members or most of them united in this way by the wonderful



opportunity afforded by the Columbia Network, we will be united and in attunement in a manner entirely unique with the Rosicrucian organization.

Tell your friends about this Cathedral period. Have them enjoy this wonderful privilege which the great organization of the Columbia affords the people of the Western world.

Radio is truly coming into a unique position and considering the other very many interesting programs which the Columbia gives to the public on Sunday afternoons, this additional feature certainly makes it possible for everyone to enjoy a Sunday at home more beneficially and with greater inspiration than ever before. It is just another evidence of how great corporations, great systems, and great facilities can be united to work together and give us privileges and benefits that money could not buy.

The other periods of the Cathedral as outlined in our book *Liber 777* are being held by more and more persons each month and we still hear from new and distant points where direct benefits have been received through these periods.

On Sunday evening March 26, at the close of the radio Cathedral Period, the Imperator will have a special Cathedral period for ten minutes. This period will therefore begin at 4:00 P. M. Pacific Standard Time, 5:00 P. M. Mountain Standard Time, 6:00 Central Standard Time, and 7:00 P. M. Eastern Standard Time. For ten minutes the Imperator will make a special contact with all members who are in attunement with him in their sanctums and in this way help them in their spiritual unfoldment.

Junior Rosicrucian Lodge

Many Rosicrucian parents are sending for the free leaflets "M" and "J-B." The former describes the present progress of the Junior work in home and Lodge. Those who fill in and return the latter, have the opportunity of becoming a member of the Research Committee, and will receive material suitable for the needs of their children. Many parents and others interested in young people are contributing information, which is being classified to be sent out to members of the Research Committee.

The leaders of each Junior Lodge are receiving monthly mimeographed "Guides," filled with helpful information for different phases of the work. Reports of each Junior meeting are sent in by Leaders.

If those who write in for information, will state in the first letter whether they desire material for their children in the home, or to organize a Junior Lodge, it will be possible to send other useful material in the first supply. Write to Mrs. Eva Walters, F. R. C., Box 516, Route 2, Vacaville, California, General Secretary of the Junior Rosicrucian Order.

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Hermes Lodge—E. E. Chaffey, F. R. C., Master; AMORC Egyptian Temple, 672 Lafayette Park Place, Los Angeles, Calif. Junior meeting of "Light Bearers," every Sunday morning at 10:30 A. M.

Francis Bacon Lodge—Willard Ballam, Master; AMORC Temple, 1655 Polk Street, San Francisco, Calif. Junior meeting of "Francis Bacon Seekers of Light," first and third Sundays of each month at 6:30 P. M.

Oakland Chapter — Gertrude Platt, Secretary; 2309 E. 22nd St., Oakland, Calif. Junior meeting of "Tri-L Club," at 1419 Harrison Street, on first and third Sunday evenings of each month at 7:00 P. M.

Seattle Chapter — A. C. Runte, Master; 301 Haight Bldg., Seattle, Washington. Junior meeting of "Gizeh Lodge," every Sunday afternoon at 3 P. M.

Victoria Lodge — G. A. Phillips, Master; The Bourne, Shore Road, Victoria, B. C., Canada. Junior meeting of "Tri-Square Club," every Sunday afternoon at 2 P. M.

Vancouver, Washington—Mrs. J. E. Sturgeon, Junior Leader; Box 160, Route 2, Vancouver, Washington. Junior meeting of "Whispering Shell Club," every Saturday afternoon at 1:30 P. M.

British West Indies—Joseph Alexander, Secretary; P. O. Box 16, Kingstown, St. Vincent, B. W. I. Three Junior groups, with 84 members, from 4 to 16 years of age.

Lodges and Chapters with Junior Committees appointed, who report progress:

Toronto Lodge — B. F. Wakelin, Junior Secretary, 1279 Dufferin St., Toronto, Ont., Can.

Chicago Chapter—O. G. O'Delius, Master; The Lyon & Healy Bldg., 64 E. Jackson Blvd., Chicago, Ill.

San Diego Chapter—Sam W. Saun-

ders, Master; 3720 Crestwood Place, San Diego, Calif.

Boston Lodge—Mrs. Marie Clemens, S. R. C., Master; 739 Boylston St., Boston, Mass.

Milwaukee Chapter — Chester W. Brown, K. R. C., Master; 4506 W. Keefe Ave., Milwaukee, Wis.

San Bernardino, Calif.—M. C. Phetteplace, Secretary; 308 D. Street, San Bernardino, Calif.

Important Notices

EDITORIAL AND RESEARCH COMMITTEES REORGANIZED

During the months of February and March of this year the periodic change in the membership of the National Editorial Committee and the National Research Department will be modified and amended for the coming period. The National Editorial Committee composed of approximately one hundred advanced students of the work in this country and other countries, makes continuous recommendations for the modification, enlargement, and general improvement of the graded lectures of our organization and the National Research Bureau is composed of members of our organization who are eminent specialists in the various sciences, and arts, trades and professions and who make investigations and researches for the assistants of the Editorial Committee.

The work of these two nation-wide committees is submitted to the Committee of Instruction and Efficiency located at headquarters. All of these committees are appointed by the Board of Regents of AMORC composed of the executives of the various departments and the Board of Directors of the organization. Those members who receive notification of their appointment to such committees will understand therefore that the matter is official and a part of the official program for this year.

Grand Secretary.

THE \$100 REWARD OFFER

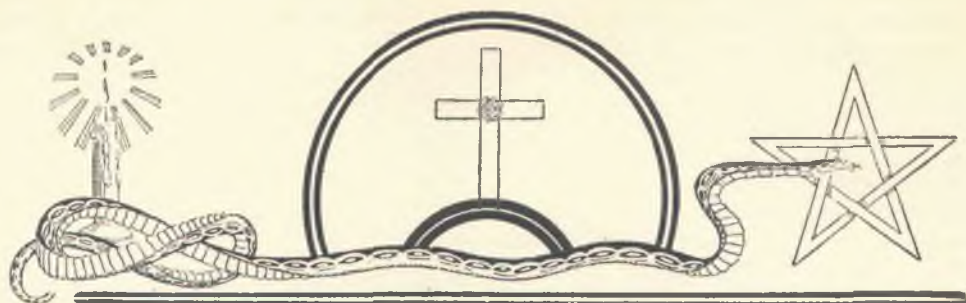
Referring to the announcement of a reward of \$100 which appeared on Page 446 of the January, 1933, issue of The Rosicrucian Digest, we wish to say that the time limit of this offer closed on February 1 without a single person presenting any evidence of any kind that could even be considered as related to the subject of the offer. In other words, not a single letter or newspaper clipping or magazine clipping or scrap of paper of any kind was sent in by anyone and, therefore, the claim that there were letters being circulated or statements being printed and published containing condemnations of the AMORC organization must be considered as absolutely false, for in addition to the announcement in the magazine we have sent notices of this offer to hundreds of sources from which evidence might come if such evidence existed.

We wish to say, furthermore, that in asking that this evidence be sent to the Better Business Bureau of San Jose, we did so because no one connected with the Better Business Bureau is in any way connected with our organization and we made such announcement without any arrangement with the Better Business Bureau or without informing them beforehand as to the real purpose of the contest. Therefore, their position has been an absolutely neutral one and we are sorry if we have bothered anybody or any organization in attempting to secure the facts. We must therefore consider the whole incident closed and a very damaging falsehood corrected for the persons who believed that such a method of misrepresentation could possibly injure an organization such as AMORC.

WATCH OUT FOR IMPOSTERS

Again we must warn our members everywhere and especially in North America to watch out for persons posing as fortune-tellers, crystal gazers, "psychics" and otherwise, who claim to be members of our organization and solicit funds, money for investments, or personal benefits. Such types of individuals are not connected with our organization. Insist that every such person show you a 1933 membership card before you trust him as a member of the organization and if in doubt write us or telegraph us. There are a number of such persons calling themselves by such professional names as Siona the Great or the Indian Prince, visiting our various branches and obtaining money under false pretenses.





My Personal Experiences

SOME UNUSUAL PSYCHIC ADVENTURES OF A STARTLING
AND INTERESTING NATURE

By H. SPENCER LEWIS, F.R.C.



(NOTE—This series of articles will present the strange and mystical experiences which may come to one who has gradually attuned himself to the higher or more subtle forces existing around us. Perhaps some of our members have had identical experiences and the explanation given by our Emperor in connection with the ones he has had will help our members to understand some of the laws that are possibly involved. These experiences will be presented in the form of one complete story in each issue from time to time. Many points connected with each of these experiences are difficult to explain and still remain in the realm of the unknown. You may take the Emperor's partial explanation and accept it or you may reject it. He is merely offering his personal opinion while he still holds an open mind and is seeking through tests and experiments to determine the exact nature of whatever principles or laws were actually involved in these experiences. Incidentally, these experiences show what may come into the life of a person who is Cosmically or psychically attuned and who is in constant contact with conditions, persons, and places throughout the country, and while holding the position he holds in relation to the work of this organization.—Editor.)

No. 4—The Haunted House



AT THE TIME that this experience occurred I was living in New York and was president of the New York Institution for Psychical Research. Soon after the New York World published some of the reports of our investigations, me-

diums and claimants for recognition as great psychics wrote to the newspaper, and to us, demanding that they be given an opportunity to prove the genuineness of their work. There was not a single fraud in the psychic realm of New York, including the Moores, who did not think

that they were clever enough to deceive such an organization as ours, and that if they were successful in making ghosts walk for us or sing or play tambourines without becoming caught in the trickery they would be able to secure some sort of indorsement from our organization and flaunt this to the public.

But there were also many other requests that came to us from interesting sources and from persons who were truly anxious to solve some of the common mysteries of life. There were requests to come and visit so-called haunted houses, or participate in some tests relating to strange noises and sounds or occurrences in various parts of the eastern States, or explain strange writings that would be occasionally

*The
Rosicrucian
Digest
March
1933*

found on mirrors in some homes or written with charcoal on the stone pavement before a private house.

One of the most interesting of these requests came from a city in the northern part of New York State where, it was claimed, a house had been known as a haunted place for over one hundred years and that every attempt to sell the house or adjoining property resulted in failure, because the prospective owner would quickly learn of its reputation and would take no chances in even burning down the house or wrecking it and building a new one in its place.

The letter that came to us contained a report signed by a committee of prominent citizens of the near-by town, stating the many definite things that had been witnessed in connection with the mysterious occurrences of this haunted house. Among these strange things was the statement that at each full moon, the old and dilapidated shutters at each window of the second story of the house would become closed and that through the broken slats of these shutters, especially at the bottom of the window a light could be seen moving around in the upper rooms. On such occasions at midnight smoke would be seen emanating from the old chimney, indicating that a real fire was burning in either the fireplace of the first floor or the stove in the kitchen. These persons also stated that at various times throughout the month, and usually between ten and eleven o'clock, a white figure was seen to come out of the front door of the home and to walk up and down the old wooden porch that covered the entire front of the house. Various sounds and cat-calls, blood curdling shrieks and moans were also mentioned and there were the testimonies of four or five to the effect that they had seen a similar white figure walking from the house to an old well and disappearing in the well.

They stated also that investigations made in the daylight revealed that the front door was barricaded and nailed and that it could not be opened without injuring the door considerably and that it had never been found open. They said, however, that there were many footprints in the dust and dirt on

the front porch and that having gained entrance into the inside of the house through the cellar door they saw footprints within the building and the evidence of burnt paper in the fireplace and that a number of pieces of charred paper seemed to contain a few words similar to those that might be found in a will or testament.

They all had different theories as to what was going on but the most imaginative and emotional of the group of investigators said that he believed that some ghost was returning to the house and was selecting various important legal documents and papers from some secret hiding place within the building and burning these one at a time, each full moon of the month.

Would you like to go and spend a night sitting in that lonely house, especially when you knew it was the night of a full moon? That is precisely what I decided to do and I don't think that any trip that I have taken to Europe or any other place, except possibly the one to Egypt, gave me more thrills in anticipation than did this trip by train to the village in New York State one summer month.

Referring to my notations, which I have kept of each of these incidents, I find that I reached the town about twenty minutes after five and that I went to the little hotel known as Doyle's Place and registered in an old-fashioned manner and secured a room. I had more than one suitcase with me because I had a very large camera and a number of scientific instruments for measuring and registering impressions, footprints, thumb prints, and other marks. My baggage, however, made me look like a travelling salesman and the first question Mr. Doyle asked me was, "What are you selling?" I told him that I was not there to sell anything but to buy something, and then I explained I wanted to buy real information regarding the haunted house and that I would pay him to take me to it and I would pay him to stay overnight as a witness. He quickly told me I was mistaken in expecting that he would even go inside the old, rugged, wooden fence that surrounded the six acres of property upon which the house stood.



After having an evening meal he was kind enough, and, incidentally, enthusiastic enough to invite in all who had written to our organization, and a few more, and we had a round table of discussion for several hours until I finally admitted at ten minutes after nine that I thought it was time for me to go to the mysterious home. Not one in that crowd offered to go with me and even Mr. Doyle's dog, who had taken a fancy to me and to whom I looked for some companionship on my trip, scowled and crawled away from my presence when I asked him if he would go along with me.

I imagined right then that if this old house was another one of the examples of a place being occupied with hoboos or thieves and that their ghostly actions were intended to keep investigators away, they had been a wonderful success. I don't believe that the Police Department or Fire Department of that village would have gone within half a mile of the house under any pretense or for any money that might be offered.

I was finally driven to the place, however, in an old-fashioned carriage accompanied by three or four of the village folk, each of whom refused to continue with me. They left me at the beginning of the arbored road that led to the house and told me how to get into the cellar and go up-stairs with my big suitcase of equipment, wished me well, hoped I would show up for breakfast, and assured me if I did not that they would send proper word to the authorities in New York City. I would have liked to have had the members of our organization with me but I realized that very often genuine psychic manifestations do not occur when there is more than one person present, or if there are manifestations they are inconsequential and often noisy ones, merely to let others know that someone is present but refraining from any definite revelation that would clear up the mystery. If I failed to get any satisfactory explanation during my one night's visit I could return again with a group of persons and let all of them witness whatever might occur. Therefore, I proceeded on this night's investigation entirely alone, and what a night it turned out to be!

The cellar entrance was typical of the old-fashioned, double door, slanting passage way and I went down the damp stone steps into a musty smelling cellar guided by one of those old-time flashlights that was big enough to operate an automobile, but giving just as much light as a pocket cigar lighter. After making sure that I was standing in the center of solid ground of some kind I lighted a number of matches which gave me more light and enabled me to look around the cellar. There were a few barrels, one old broken trunk painted red and covered with iron bands but half rotted and entirely empty. There was also one old rocking chair that was very dilapidated, the head and foot board of an old bedstead and a number of pans, pots, and other utensils of farm usage with many cobwebs and some scattered pieces of a yellowed newspaper.

Since nothing had been said about any unusual occurrences in the cellar I did not linger there but went up-stairs. The cellar stairway was of the usual kind but safe and strong despite its age. The door at the head of the stairway creaked and stuck as I pushed it open. I found myself in a small hallway just off the kitchen. I knew it was the kitchen by a sink and hand pump in one corner. I turned in the opposite direction and going through an open door found myself in what was probably the dining room, and adjoining this was another hallway leading to the front door and on the opposite side of that doorway the living room in which there was a large fireplace, and I took notice that there was some charred paper lying on the stones amid a lot of burnt charcoal and dirt or dust.

I turned around and went back to examine the front door and found that the natives were right in saying that the door could not be opened without being broken into pieces. I looked closely at the old-fashioned polished stone handle or nob and found it so covered with finger marks that none of them would be of any value. At the end of this little hall that led to the front door was a wide stairway that went to the second floor. As I walked up each step and lighted it to see that it was safe to step upon I noticed that the tacks

were still in the wood with a white pulpy paper attached to each tack showing where the padding under the carpet had been pulled loose or pulled off without removing the tacks. The steps creaked badly and I stood still on one and lightly pressed my foot on the one above and determined that if only a child of sixty pounds walked on the step it would make a loud noise and I imagined that a ghost of four or five pounds would make some noise providing a ghost has any weight and providing a number of other things.

The second floor was divided into a number of bedrooms and there was no bathroom although there was one room smaller than the rest with a slanting ceiling in which there was a very large round vessel which might have been used for a foot bath before retiring. I found that this was a common custom of the people of this country in the years when the house had been occupied. The larger room on the second floor was probably the principal bedroom. I went to the windows of this room and found that some were up and some down and in one or two other rooms the glass was cracked or broken out entirely. I forced one of these windows up and reached out to pull the shutter closed in the manner in which the report said they had been closed on certain occasions and found the shutter so fast or rusted against the house that it could not be pulled around to close against the window. In trying to pull the other one on the other side, I pulled so hard that I pulled it off the hinges and it fell with a loud noise on the cellar door below. I could not but smile and wonder if any of the neighbors were nearby and what they would think of that crash. I realized if any were passing the house and did not know of my presence there and saw the light and heard the crash they would be more convinced than ever that on this night of the full moon a ghost was walking around the interior of the house. But what a ghost! One hundred and eighty-three pounds is a little more weight than the usual ghost admits and much more than any ghost I have ever seen.

Fifty-nine

A test of the other windows showed that the shutters could not have been closed a number of times within recent years and that probably the only way to close them would be to tear them from their old rusted hinges and catches and re-fasten them across the front of the windows. I knew then that somebody had falsified in the report or had been mistaken in some way. Seating myself on one end of the large suitcase containing my camera, I thought that I would make my plans for staying up until midnight. I found it was a little after ten o'clock and I did not contemplate much pleasure in waiting so long in such a quiet place for it seemed like a very considerable waste of time.

Hearing no sounds or seeing nothing in the bedrooms I went down-stairs and placed my suit case in the center of the hallway and sat upon it so that I could see the front door. Through the two glass panels in that door partly covered with wooden braces I could see the sky faintly enough to enable me to notice if any figure passed by the door on the outside. I listened intently for any sound that might come from any part of the house and was thus occupied in listening and reasoning when I began to notice a warm color lighting up some of the woodwork and very suddenly increasing in brilliancy to such an extent that it caused my body to cast a shadow on the wall of the hall. Realizing that this unexpected light came from the large living room at the right I turned around suddenly and looked into this big room and was surprised to find paper burning in the fireplace and some of the charred pieces being drawn up the chimney by the suction of the draft. I analyzed it for a moment and realized that the fire was too small to permit of being photographed and in another moment there was nothing but the slightly red and charred pieces of paper lying on the stone of the fireplace. Remembering what had been said about these fires containing documents I went over with my flashlight and knelt down in front of the fireplace and extracted two or

(Continued on Page 67)





The German Rosicrucian Situation

By THE SUPREME SECRETARY



O MANY hundreds of our members in North America are interested in the progress and development of the reorganization of Rosicrucianism in Germany that we feel that it is necessary to make some announcement regarding the present situation of the developments. The several different Rosicrucian societies that have existed in Germany during the past twenty-five years as a result of the silent period of the International Brotherhood are still contending that each and every one of them are ready to carry on the revival of the true order for its next cycle of activity. This is the same confusion that has existed for a long time, much to the regret of every Rosicrucian student born in Germany. In Austria there is no such

confusion, and at present time we are unable to make any definite announcement regarding a definite plan instituted in the German jurisdiction. We are not anxious to do more than lend a helping hand and assist to some extent in a financial way, and we have no desire to usurp any of the power and authority of competent Rosicrucian leadership in Germany. We have organized among German-speaking persons, especially those born in Germany and now living here in America, a committee known as a German Advisory Council to assist us in translating the correspondence from Germany, and in making recommendations. If each of the present Rosicrucian societies in Germany can establish its rights to the successorship of the International Organization for the new period we shall be happy to meet its requests for our continued help and fraternal cooperation. More in this regard will be published or announced when there is something of interest to all of our members.

NEW YEAR CELEBRATION AT SUPREME LODGE

All members of any grade or any part of the studies of AMORC and who live within calling distance of San Jose are invited to attend the annual New Year feast and celebration to be held in the Francis Bacon Auditorium at Rosicrucian Park on Tuesday evening, March 21st. All members visiting the State, or who can visit, are entitled to participate whether they are at the present time active or inactive in their studies. The session will commence at 7:30, and the auditorium will be open at 7:00. The Imperator will direct the ritualistic ceremonies, and the various Supreme Officers will address the assembly. Come and participate in this very important mystical and experimental meeting.

*The
Rosicrucian
Digest
March
1933*



PAGES from the PAST

BUDDHA

Each month there will appear excerpts from the writings of famous teachers and thinkers of the Past. This will give our readers an opportunity of knowing of these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation of other eminent authors or thinkers of the past.

A large number of our members, readers, and friends in America, as well as many thousands of our members and friends in oriental lands, are intensely interested in the life and teachings of Buddha, The Enlightened One. Contrary to common impressions the true religion of Buddha is not an idolatrous one. In some countries where the real religion of Buddha and his true teachings have been perverted or misunderstood there are idolatrous temples for such worship, but in America and most advanced countries the religion of Buddha is rapidly increasing in intelligent followers who find in it a very high moral and ethical guide for life.

It has been said by theologians and those who devote their lives to a study of the subject that many of the beautiful thoughts found in modern Christian teachings can be traced to the Buddha gospel and doctrines. That is a subject, however, that calls for expert personal opinion and is beyond our survey.

According to various traditions and some reliable historical records the exact birthdate of Buddha is not known, but his transition is generally fixed as on the date of 544 B. C. Nearly all of the records of his life agree, however, that he was the son of a King of the Sakyas, a people of the warrior caste near the Himalayas, and north of the Kosala Kingdom, who claimed to belong to the Gautama Clan. Hence Buddha was called Gautama Buddha. It appears that it had been prophesied at his conception that occasions would arise in his life which would tempt him to renounce the world if he ever came in contact with the sick, the old, and the dead. To prevent such a break in the line of the family power the child was raised in great luxury where he saw nothing but that which was of the very finest, the most elevating, and cultural. Apparently this did not prevent him from thinking, however, and in his meditations his soul was led toward contacts with humanity, and at the age of twenty-nine he left home, and after wandering for six years seeking the spiritual enlightenment which his soul craved, it came to him while meditating under a tree known as the BO-TREE, which is always associated with his life. And from this enlightenment he derived the complete title of his name. After this incident he formed an order of Monks to which later in his lifetime an order of nuns was added, and he spent the remainder of his life wandering and preaching the newly revealed doctrines not only to the monks who were members of his order, but to the laity generally. His transition occurred at the age of eighty.

In order that our readers may judge the high standard of his teachings, which surely are as applicable in our lives today as they ever were, we give herewith one chapter from the gospel of Buddha dealing with the subject of "The Dhammapada" as translated by Paul Carus. It points out the path of true religion.



HIS is the Dhammapada, the path of religion pursued by those who are followers of the Buddha:

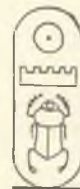
Creatures from mind their character derive; mind-marshalled are they, mind-made. Mind is the source either of bliss or of corruption.

By oneself evil is done; by oneself one

suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

You yourself must make an effort. The Tathagatas are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.

He who does not rouse himself when it is time to rise; who, though young and strong, is full of sloth; whose will and thoughts are weak; that lazy and idle man will never find the way to enlightenment.



If a man hold himself dear, let him watch himself carefully; the truth guards him who guards himself.

If a man makes himself as he teaches others to be, then, being himself subdued, he may subdue others; one's own self is indeed difficult to subdue.

If some men conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

It is the habit of fools, be they laymen or members of the clergy, to think, "this is done by me. May others be subject to me. In this or that transaction a prominent part should be played by me." Fools do not care for the duty to be performed or the aim to be reached, but think of their self alone. Everything is but a pedestal of their vanity.

Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult.

If anything is to be done, let a man do it, let him attack it vigorously!

Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log; yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions, and bad thoughts will produce bad actions.

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.

Those who imagine they find truth in untruth, and see untruth in truth, will never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves; wise people falter not amidst blame and praise. Having listened to the law, they become serene, like a deep, smooth, and still lake.

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

An evil deed is better left undone, for a man will repent of it afterwards; a good deed is better done, for having done it one will not repent.

If a man commits a wrong let him not do it again; let him not delight in wrongdoing; pain is the outcome of evil. If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good.

Let no man think lightly of evil, saying in his heart, "It will not come nigh unto me." As by the falling of water-drops a water-pot is filled, so the fool becomes full of evil, though he gather it little by little.

Let no man think lightly of good, saying in his heart, "It will not come nigh unto me." As by the falling of water-drops a water-pot is filled, so the wise man becomes full of good, though he gather it little by little.

He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle, and weak, him Mara, the tempter, will certainly overthrow, as the wind throws down a weak tree. He who lives without looking for pleasures, his senses well-controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain.

The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is a fool indeed.

To the evil-doer wrong appears sweet as honey; he looks upon it as pleasant so long as it bears no fruit; but when its fruit ripens, then he looks upon it as wrong. And so the good man looks upon the goodness of the Dharma as a burden and an evil so long as it bears no fruit; but when its fruit ripens then he sees its goodness.

A hater may do great harm to a hater, or an enemy to an enemy; but a wrongly-directed mind will do greater mischief unto itself. A mother, a father, or any other relative will do much good; but a well-directed mind will do greater service unto itself.

He whose wickedness is very great brings himself down to that state where

his enemy wishes him to be. He himself is his greatest enemy. Thus a creeper destroys the life of a tree on which it finds support.

Do not direct thy thought to what gives pleasure, that thou mayest not cry out when burning, "This is pain." The wicked man burns by his own deeds, as if burnt by fire.

Pleasures destroy the foolish; the foolish man by his thirst for pleasures destroys himself as if he were his own enemy. The fields are damaged by hurricanes and weeds; mankind is damaged by passion, by hatred, by vanity, and by lust.

Let no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief and the dread of pain causes fear; he who is free from the love of pleasure and the dread of pain knows neither grief nor fear.

He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation.

The fault of others is easily noticed, but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own fault he hides, as a cheat hides the false die from the gambler.

If a man looks after the faults of others, and is always inclined to take offense, his own passions will grow, and he is far from the destruction of passions.

Not about the perversities of others, not about their sins of commission or omission, but about his own misdeeds and negligences alone should a sage be worried.

Good people shine from afar, like the snowy mountains; bad people are concealed, like arrows shot by night.

If a man by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness will never be free from hatred.

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

Sixty-three

For hatred does not cease by hatred at any time; hatred ceases by non-hatred, this is an old rule.

Speak the truth, do not yield to anger; give, if thou art asked; by these three steps thou wilt become divine.

Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little, and from time to time.

Lead others, not by violence, but by righteousness and equity.

He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in the community.

If a traveler does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with fools.

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true religion.

Better than living a hundred years, not seeing the highest truth, is one day in the life of a man who sees the highest truth.

Some form their Dharma arbitrarily and fabricate it artificially; they advance complex speculations and imagine that good results are attainable only by the acceptance of their theories; yet the truth is but one; there are not different truths in the world. Having reflected on the various theories, we have gone into the yoke with him who has shaken off all sin. But shall we be able to proceed together with him?

The best of ways is the eightfold path. This is the path. There is no other that leads to the purifying of intelligence. Go on this path! Everything else is the deceit of Mara, the tempter. If you go on this path, you will make an end of pain! Says the Tathagata, The path was preached by me, when I had understood the removal of the thorn in the flesh.

Not only by discipline and vows, not only by much learning, do I earn the happiness of release which no worlding



can know. Bhikkhu, be not confident as long as thou hast not attained the extinction of thirst. The extinction of evil desire is the highest religion.

The gift of religion exceeds all gifts; the sweetness of religion exceeds all sweetness; the delight in religion exceeds all delights; the extinction of thirst overcomes all pain.

Few are there among men who cross the river and reach the goal. The great multitudes are running up and down the shore; but there is no suffering for him who has finished his journey.

As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciple of the truly enlightened Buddha shines forth by his wisdom among those who are like rub-

bish, among the people that walk in darkness.

Let us live happily then, not hating those who hate us! Among men who hate us let us dwell free from hatred!

Let us live happily then, free from all ailments among the ailing! Among men who are ailing let us dwell free from ailments!

Let us live happily, then, free from greed among the greedy! Among men who are greedy let us dwell free from greed!

The sun is bright by day, the moon shines by night, the warrior is bright in his armor, thinkers are bright in their meditation; but among all the brightest with splendor day and night is the Buddha, the Awakened, the Holy, Blessed.

READ THE ROSICRUCIAN FORUM

PASSED TO THE HIGHER INITIATION

It is our sad duty to announce that we have lost the close personal contact of one of our beloved brothers, Dr. James D. Ward of San Antonio, Texas, who closed this earthly incarnation on Friday, January 13 last. Dr. Ward was not only a member of the Grand Council of our organization but in personal and professional life was one of the unusual characters of this country.

He was born in Irving, Illinois, and went to San Antonio, Texas, fifty-one years ago as an understudy army surgeon. He had studied medicine in Leipsic and Berlin and later went to India to study in the mystery schools and scientific academies and was the only living American graduate of three of these Indian schools and universities in Calcutta, and Bombay and for years held the position of American representative extraordinary of the Rosicrucian and the Fra. Lechas mystical organizations of that country.

He became a major in the Medical Corps of the United States Army and was known throughout the southern part of America as a miracle worker in cases so extraordinary that other schools of medicine and other physicians sent to him patients with apparently incurable conditions. Most of his time during the retired portion of his life was given to humanitarian work and in addition to his medical practice he was one of America's outstanding attorneys.

Being a descendant of the family of the noted statesman, Stephen Douglas, and a school mate of the Vice-President, Charles Curtis, he believed the study of law would aid him in the great work he was doing as a Rosicrucian and a representative of the mystery schools of India. Among the many famous legal cases won by him was the case of Madeline Polard against Colonel Breckenridge, Governor of Kentucky, and he was a prosecuting attorney under Grover Cleveland.

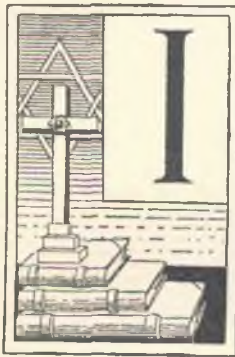
At the funeral services conducted by the pastor of the Immanuel Baptist Church there were present active and honorary pallbearers from all of the professional and scientific walks of life who took this opportunity of paying their high respects to him for the last time. Surviving Dr. Ward are his widow, also an active member of the Rosicrucian Order, two daughters, and a son. Dr. Ward gave of his seventy-one years of earthly life, the utmost that was in him for the good of the human race and he has left behind him a monument that will ever remain as a testimony to the high ideals of his life.



Here Is Your Opportunity

DO NOT OVERLOOK THIS UNUSUAL PRIVILEGE

By CHARLES DANA DEAN, Grand Master



THIS IS MY privilege and certainly a very great joy to invite each and every member of the Rosicrucian Order throughout the world and especially those who belong to our own North American jurisdiction to come and attend the next International Rosicrucian Convention to be held at Rosicrucian Park, San Jose, California, for the week beginning July 16.

Members from foreign lands are invited to come and visit us and share in these unusual festivities and delegates and International Councilors will find this Convention an unusual occasion for the carrying out of their special duties.

I wonder if all of our members fully realize what a store of blessings and what an abundance of enjoyable things await them here at Rosicrucian Park on such an occasion as an International Convention. The thousands who have attended in past years have said over and over again in their correspondence that they enjoyed it so greatly that they will never forget the greatest treat of a lifetime. Many of them have come for the second and third time and thus each year the attendance grows in numbers of those who attend and in interesting features.

First of all, there is the opportunity for a wonderful vacation period in this glorious State of California with its abundant variations of scenery and climate. Then there are the opportunities for historical study. The glorious Pacific Ocean with its many ancient landmarks, the various localities in the State that antedate American history and go back into the mysteries of the times of the lost continent of Lemuria. And then there are magnificent automobile highways for making it possible to cover all parts of the west coast from Vancouver, Canada, to Mexico in a few days. There are magnificent mountains towering high into the sky with snow peaks even in the summer and fertile valleys and miles of flower gardens and fruit like an ancient paradise. There are bays and rivers and miles of beaches for boating, bathing, swimming, exploration, and fishing. There are the beautiful cities with their fascinating attractions.

San Francisco with its hills, its seal rocks, its wonderful Chinatown and hundreds of other attractions. Los Angeles and Hollywood with their theaters, moving picture studios, outdoor moving picture locations, magnificent homes, beaches, resorts, and mountains. There are mining camps and ancient Indian settlements, the old missions, and the old mission trail. The many universities and their marvelous varieties of campus Greek theaters, and stadiums. The great Stanford University and the home of President Hoover. The astronomical



observatory up on Mt. Hamilton to which our members make a journey under special guides and by a special invitation of the directors and where the heavens and all their glories are brought close enough to us through huge telescopes to permit us to see them as though they were things in our own hands.

Then there is the city of San Jose with its ancient landmarks, for it was the first Indian village in the State and first capital of the State. Magnificent stores, theaters, shops of all kinds, hotels of various grades from the most economical to the highest class. Fine meals and fine living in every sense at a more reasonable price than you will find anywhere in America during the summer vacation period.

And then Rosicrucian Park with all of its many attractions. Thousands of persons annually visit Rosicrucian Park who are not connected with the organization but come here from the highways and byways to see one of the great sights of this beautiful valley. Our Oriental Museum brings many thousands to it. Our open air Egyptian Shrine, a replica of an ancient temple in Egypt; our great printing plant, the finest and largest of its kind on the coast; our Administration Building, library, executive offices and beautiful grounds with shrubs and plants from all parts of the world and then finally the great Oriental auditorium in which the Convention itself is held—all of these things in one beautiful harmonious group for hours and days of entertainment and instruction to our members right here on our own grounds at Rosicrucian Park. Sessions twice a day in the Convention hall, speeches, addresses, lectures, discussions, demonstrations galore! The most advanced do their utmost to instruct, guide, and help the newer members. The great masters of our work in every department give all of their time during the Convention week to personal interviews, personal contacts and helpful lectures. Guides and hostesses to entertain you, wonderful music in the auditorium and in the Egyptian Temple. Special periods daily for concentration and meditation in the Supreme Lodge Temple under the direction of the highest officers. Classes for

instruction in many of the difficult principles of our work without any fees or additional charges for this help. Ancient documents to be seen, rare books to be handled, magnificent relics to be examined, intimate contacts with persons prominent in every field of activity and each and every minute of the day and night filled with such thrilling, exciting experiences that practically every member attending the Convention hesitates to leave Rosicrucian Park and go to his hotel or rooming place to sleep.

On the last day of the Convention a magnificent banquet with wonderful music, fine speeches, and an inspiring farewell in the beautiful Spanish rooms of one of the finest hotels in the city. Everything connected with the Convention including interviews, lectures, studies, special instructions admission to all buildings and the excellent banquet are included in the one small registration fee of \$1.00. The banquet alone is worth more than this and so is every interview and every lecture and every discussion and demonstration. The whole Convention has not the least element of commercialism in it for the expenses involved are enormous, but the benefits are all given freely to the members in order that each year these Conventions may become the most helpful offering we have to those who can spend their vacation for a few weeks in California.

Plan now to reach San Jose by July 9 or 10. It is only three and a half days by train from New York via Chicago and San Francisco or four and a half days via Washington D. C. and New Orleans and Los Angeles. Your railway tickets will let you go to all of the big cities of the State with stop-over privileges not only in the West but in the Midwest, at the Grand Canyon and in the other great districts of the central States. Carfares are reduced in the summer time and those who wish can economize by automobile over fine roads. If you want help in making your plans, write to "The Convention Secretary" c/o AMORC Temple, San Jose, California, at once and helpful information will be sent to you and economical reservations made for you of any class or nature you may desire. Do not buy

railroad tickets on any railroad without first writing to the Convention Secretary and getting his economical suggestions. Every member of every grade or classification of our work is entitled to attend the Convention. New members who have never contacted the Supreme officers or visited our buildings here will find this the most helpful and encouraging aid to their progress.

Remember the dates—July 16 to 22. Six wonderful inspiring days. Never any rain, mild temperature, wonderful

fruits, flowers, and vegetables. Electrifying atmosphere and climate, vitalizing exercise, and thousands of pleasing incidents to make your vacation the most enjoyable you have ever had and I will be glad to shake your hand and meet you and introduce you to the various officers and literally hand you the key to Rosicrucian Park for the time that you are here. Come, let us enjoy this great Convention time together and make 1933's Convention the greatest of them all!

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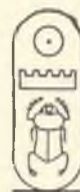
My Personal Experiences

(Continued from Page 59)

three pieces and laid them on a clean piece of white note paper and unfolded them smoothly. As I reached for another piece of paper I found that the burned paper was covering a small piece of wood which I felt sure I had not seen in the center of the fireplace before. Lifting this piece of wood up and bringing it close to the flashlight it did not seem to be as old as some of the other little pieces that were back in the corner of the fireplace and there seemed to be a piece of thread around one end of it or, heavy thread I should say, as though another piece had been tied to it. The thread had burned up close to where it was knotted around the stick and for this reason I could tell little about its purpose. I cast it aside, however, thinking it must have been there when I made the first examination and gave my attention to the charred pieces of paper. I found there was only one word or part of a word that I could decipher and that was what seemed to be the word "warning" written in an upright style or writing as though disguised. I unfolded this piece of paper in the white sheet and placed it in a note book to preserve and then waited for something more to happen.

Sixty-seven

I finally heard some noise in the upper story that sounded very much like a large box containing marbles or buttons or pebbles being rolled or rocked from side to side. The sound changed finally until it seemed more like a wooden box with just three or four marbles in it that would be occasionally rolled from one side to the other by tipping the box. Counting the length of time of the rolling, however, or measuring it in a mental way, I judged the box to be five or six feet long for the marbles or pebbles to roll for such a length of time. What could such a thing be? I tried to compare it with things that would be commonplace with an old haunted house and was surprised how quickly my imagination seized upon the idea of a skeleton walking across the room and having all of its jointed parts rattle in the manner I had heard. If I had been of the fearful, superstitious type, and a firm believer in ghosts and their expeditions to haunted houses, I would have accepted the imaginative picture and elaborated upon it and wiped out of my consciousness the previous analysis I had made that sounds were like those of rolling pebbles or marbles on a wooden surface. This is the sort of



thing that so many persons actually do when they are face to face with something that they are attempting to analyze. After doing some real reasoning and actually getting near to a solution of the problem their own imagination or someone else's will give them a false picture that seems logical and it will be seized upon and all the previous reasoning cast aside. I know how the mind can take a suggestion of this kind and almost unconsciously elaborate upon it and build up a reality that is never satisfying until a component or complementary actuality is found.

I waited a full hour in the upper rooms without discovering anything more about these noises except that they came from two rear rooms and seemed to be in the ceiling or garret. I found no way of getting into the garret easily and I waited for further developments. Midnight came and passed. I saw no light, but I did hear moans that seemed at times to come from the outside of the house, or coming through windows somewhere actually seemed to be in some of the rooms at other times. Once there was a crash against one of the windowpanes and instantly I thought of the shutters. I rushed into the room where the sound of crashing glass came from and while I found some broken glass on the floor in front of three of the windows I could not tell which window had been affected by the crash but noticed that the shutters were still in the usual position.

A little after one o'clock I abandoned the place for there were no further sounds or sights. I went out the way I had come in but thought I would take with me some of the yellow newspaper and see if I could determine the date so that I might know how long ago the house had been occupied. Reaching over to get some of this crumpled paper I found that in the center was something tied into a bundle, and so I took the entire bundle. I had made arrangements that at two-thirty those who had driven me to the place should come nearby and look toward the front door of the house, and if they saw my flashlight lighted and moving around in a large circle

continuously they would know that I was ready to leave, and that if they did not see such a light they should attempt to come to the house and call my name and if they got no answer they should decide that something was wrong and take whatever steps they could to see what had happened.

Accordingly at about two-thirty I made my circle of light and was happy to find the carriage coming toward me in a few moments so that I could return to the hotel and complete my investigation. The first thing that I did was to open the bundle of old newspapers. I was alone in my room for I did not want any witness to know what I might find until after I had made a complete investigation. I was surprised to find that the newspapers were not more than two years old although I had been told that the house had been unoccupied for many years. In the center of the bundle I found some pieces of twigs from trees with the bark still upon them and not over eight to twelve inches in length. My very first impression was that this was a gathering of wood and paper for the building of a fire in the kitchen stove but my attention was attracted to the fact that the paper and wood had been tied by the use of heavy thread. This thread was not charred and could be easily examined. I left that for my morning examination. Again examining the charred piece of paper by the oil lamp in my room and assuring myself that the word "warning" was still visible I put it away safely and retired for the night.

The sunshine awakened me in the morning and before I dressed I had my instruments spread out on the little table that had stood in the center of the room with the lamp on it and which I moved toward the window and was busy examining the pieces of wood, the thread, and the paper. The wood had not been broken from the trees for more than two or three months and, therefore, had been recently placed in the cellar. The paper around it, as I have said, was less than two years old. Certainly, someone had access to the cellar and was doing something in the cellar that had no

reason for being done in an old and abandoned house.

Examining the thread I found that it was identical with that used by shoemakers for sewing soles and buttons and other things, and in fact, one end of the one hundred and three inches of thread was tied around the package had wax upon it like the beeswax used by shoemakers. That seemed to be a very good clue.

In examining the charred piece of paper in the bright daylight and under a large magnifying glass, it became evident that the writing was written by someone disguising his hand, or, more than likely, by a child!

I put all of the exhibits away carefully and went downstairs to breakfast, and during the course of the meal, with Mr. Doyle and his wife, son, daughter, and a neighbor, sitting at the large round table asking me questions, I casually remarked that I would like to have a patch put on my shoe and wondered if there was a shoemaker in the village. They assured me that there was one in the far side of town who had been their only shoemaker for many years. I asked if he lived there and they told me he did not, but that he had opened his shop in this place several years ago because there was a barber shop and a soft drink place and saloon adjoining and that they were all practically under one roof which afforded the shoemaker a very small rent for the corner that he occupied.

I happened to ask a little later on where the shoemaker lived and they told me that he lived with his wife and children, one of whom was married and whose husband lived with them, in a house at the end of the road upon which we had traveled in going to the haunted house. Showing some interest in this road and to where it led, I was informed that at the end of the road was the house in which the shoemaker lived and opposite them another very large home occupied and owned by a family which operated a mill near the end of the road where there was a stream. I asked them to drive me out to see the mill and that I probably would take a picture of it. They

wanted to know what this had to do with my investigation and I told them that my investigation of ghosts was at night as ghosts do not walk in the daytime; and that during the day I had other things in which I was interested and one of these was mills and friendly neighbors and their children, and little boys, especially. When we got to the mill and looked around I asked to be taken to the shoemaker's home. It being summer time and the school closed, I found the younger children of the family working around the house and playing with a dog. Of these younger children there was only one who was a boy and he was about eleven years of age. He was a bright, energetic, lovable sort of a youngster, whose eyes revealed a mischievous temperament and a deep sense of humor. Asking to have a talk with the boy alone for a few moments I started to talk about the dog as we walked away from the crowd and got beyond where they could hear me speaking. I then asked the boy if he would go back to the haunted house and for a dish of ice cream reproduce for me the fire and funny noises I had heard. I assured him that the town constable would not arrest him and that I might keep to myself what I saw but I wanted to have the fun of seeing him make the noises and fire.

Later that afternoon when we were alone he explained to me that from the earliest days of his life he had heard about the house being haunted and he had spent many a night around the house watching for something to happen. He had left his home on many nights unbeknown to his folks and had waited until early in the morning for some sight or sound. He never was afraid but wanted to have one good look at the ghost that the whole town had been talking about. He confidentially told me, also, that he thought the whole hokus-pokus of the ghost business had been invented by the constable because he did not like the people who owned the property where the house was located. However, as time passed and the young people of the village complained that the ghost never walked for them and that the old folk must be mistaken, Bobby decided



to help the situation by becoming the ghost.

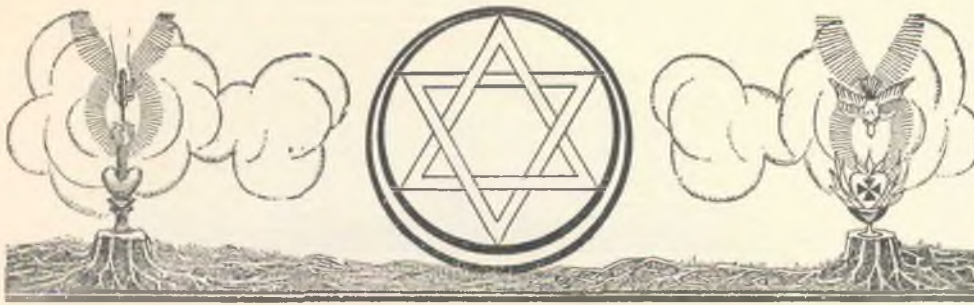
He thought it would be a great lark to revive the stories and give some credence to them by performing for the young people a genuine demonstration. So, one afternoon in anticipation of a full moon, he told a number of the children who gathered at the Sunday school that he believed that night would be a good one for seeing the ghost. He knew from their expressions that many of them would assemble near the house at midnight and would be anticipating something unusual. Going with me to the house he showed me the little ladder in the rear of the house which enabled him to get into the room over the kitchen and from this crawl up the slanting shingle roof to the chimney. Using some of his father's thread he fastened at one end a stick of wood as a weight and tied some pieces of paper to these and lighted them with a match and dropped them down into the fireplace in order to make a light shine in the room. Then he took from his pocket a number of pebbles and let them roll down the side of the shingle room until they would drop on pieces of metal, stone, and wood, in the yard below and cause a peculiar rattling noise as they went over the shingles. This demonstration was so successful that the next day it was widely discussed and an investigation of the house was made again and the charred paper on the fireplace was found. Bobby feared that this might reveal his secret and for two days he refrained from taking any part in the ghost discussion. He was pleased, however, to learn that the adults interpreted the fire in the fireplace as very significant and they claimed the possibility of important documents being burned. He therefore conceived the idea of writing certain things on the sheets of paper so that if any writing was found it would be significant.

The night that his father told him of my visit to the house he was sure that if no fire occurred and no sounds occurred there would be further investigations that might reveal his secret, and he was afraid of what the constable might do. He therefore conceived the idea of writing the word "warning" on

a number of pieces of paper for my benefit, hoping that if I saw it I would be frightened and go away.

Talking to him while he ate a big dish of ice cream and stuffed some packages of candy in his pockets he agreed it was easy to scare people, "If they only believed something." I asked what he meant by *believing in some thing*, and he said, "If you believe there are ghosts you will be sure to find some and if you don't find one you will think you will see one so long as you believe there is one." His philosophy was sound but his sense of humor was even more so. I explained nothing to his parents except to say that I thought there would be no more of what had previously happened, and I suggested, also, that the chimney top be closed to prevent any draft and that the cellar doors be closed, or, better still, that the entire house be torn down!

Here we have a typical example of how ghost stories are invented, created, or supported. There are some ghost stories that are not as easily solved as this one and sometime I shall speak about them. However, there is much of human psychology in this experience and the only point left unexplained was the statement about the shutters being closed. However, if you have ever investigated ghost stories you will agree with me that out of one hundred definite statements made by witnesses you can cross off eighty of them as being either the result of imagination or absolute falsehoods. The shutters of this old building had never been closed at any night or on any occasion for many years. Probably the fact that the light in the room was low down close to the floor and was only visible by reflection upon the lower part of the window frames created the impression that the shutters were closed and the light was being seen only through some of the broken slats. I would like to give the benefit of the doubt to the one who made that statement, but I am afraid that the statement was purely fiction and invented to add color and mystery to the whole affair.



The Mystic's Myriad Facets

By SRO. GENEVIEVE CHERRY MCKAY



THE LOVER of beauty there is not only a pleasurable sensation to the eye, but an aesthetic appreciation to the soul, in the sight of a pure, well-cut diamond gleaming in the sunlight. As the colorful scintillations reflect the glory of the

sun, one thinks how like the diamond the true mystic is.

In the fire of test and trial he has purified himself, until now into his being, as into the crystal-clear jewel, Light may completely permeate. With the impurities burned away the diamond stands, a perfect vehicle for catching and reflecting light. And with desires purified, and dross expelled, the mystic stands, a medium for the reception and refraction of Divine Light.

By a knowledge of certain laws rough diamonds are cut to catch the maximum of light rays, and to reflect these rays so as to produce innumerable flashes of radiance. In much the same manner, the Rosicrucian, by the knowledge of certain mystical principles, may mould a personality attuned to receive the white Light of divine benediction, and to reflect this Light in myriad hues and shades of color.

Moving in a world of shifting ideals, varying moods, multiplicity of desires; the mystic finds here someone in sorrow and gives a ray of consolation; there he may pass another, hilariously indulging

in the pleasures of the senses, and a sobering intensity of hue may reach that other from the mystic's darker range of radiance. The hurt and lonely child may find some happy sunshine in the mystic's cheerful mein, while the true seeker will find in him an understanding of profoundest depths.

Whether it be the cool blue emanation, telling of nobility; the flash of an emerald shade with its freshness of sympathy; or, perhaps, a luminous rose hue; each shaft of color tossed into the surrounding gloom forms the facet of the diamond, is like some ray of light the mystic may shed into the gloom of worldly doubt and trouble. One recipient of the mystic's evanescent light-colors may be a needy man feeling the pinch of utter want; another may be rich in earthly treasure yet destitute of health; the cynic may be pierced by some particular beam cast from one of the mystic's facets; or the plodder may receive some inspiration to fairly give him wings.

Thus, as we meditate upon the principles presented in so inimitable a fashion by our great Order; as we learn to lift the vibrations of our being up into the higher octaves of the Cosmic; as we feel the benedictions, the benefactions of the Divine stealing so sweetly into our consciousness we learn the added blessing of our power to reflect all this in our contacts with our fellow-beings.

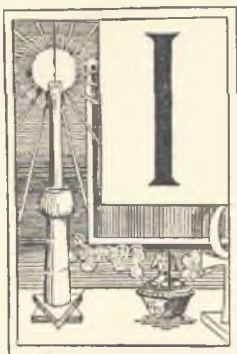
We receive white glory from the eternal Light. Its dispersion is accomplished by psychic means within us, and we reflect its myriad colors by means of the triangle-facets of our being.





SANCTUM MUSINGS

ROSICRUCIAN MORALS



IN looking back over the ethical and esoteric principles propounded by the leaders of the Rosicrucian Grand Lodges and special conventions at different times, I was greatly impressed with the consistency manifested in the attitude the organization has taken regarding the subject of morals.

I presume everyone of my readers will realize that the subject of morals is so big and so broad that hundreds of books have been written regarding the fundamentals of morality and attempting to interpret the moral principles found in various philosophies.

Today we find the standard of morals among the Western World people passing more rapidly than usual through another one of the many periodic changes, but from the dawn of civilization the standard of morals has been an evolving one and so flexible that no one has been able to make a statement regarding morals that is justly and reasonably applicable to all peoples in all periods of time.

We are often amused here in North America and especially in parts of the United States by the flexibility of our so-called moral code. Even years ago before the present wide-spread disturbance of established customs and morals, we realized that our moral code was easily affected by geography and occasion. What was unethical or immoral at one place or one time was looked upon as perfectly moral and proper at another place and at a different time. The churches as representatives of the highest standards in morality have always been at variance on certain non-essential points and occasionally in regard to some fundamentals. The courts of law look upon morals from an entirely different angle than do the priests, clergymen, and representatives of the religions. There are so-called moral obligations, moral duties, and moral standards recognized by all civilized beings and yet even these are sometimes set aside without hesitancy by those who at other times are exceedingly strict.

I was impressed, however, with the stability and the consistency of the Rosicrucian moral code. In the first place, the very basis for a code of morality is essentially different with the Rosicrucian than it is with those who are following the dictates of some

church or religion. The Rosicrucians do not believe that morality and morals are exclusively a part of theology and that God alone is the judge of these things. The Rosicrucian believes that the universal mind and the universal laws operating throughout the whole of nature are the very foundation upon which any permanent and reasonable code of morality can be based. Considering that man in his thinking is not universally treated according to the same standard and that in his life and habits there is a great divergence according to races, nations, climates, and degrees of evolution, it is impossible to create a moral code dealing with minor points that will be generally accepted.

In the second place, the creation of a code that must necessarily have many exceptions to its rules constantly made because of universally recognized conditions, is much worse than no code at all.

Take, for instance, the subject of nudity. This matter has absolutely no relationship with theology, religion, or churchship. Primitive man in his nudity and the unevolved man in primitive parts of the world today who is nude is capable of spiritual development and the observance of very high spiritual ideas. Clothing the body and covering the flesh is not essential to the development of spirituality and cannot be claimed as a sign of righteousness, despite the fact that many missionaries of the Christian church go to the foreign lands attempting to point out to the natives of various lands that their nudity is against their progress in spiritual things. This has led many types of unevolved beings to believe that the covering of the body represented a cloak of righteousness and piety and gave them a spiritual standing which they did not have before that. On the other hand, the subject of nudity is rightly associated with morality. But no standard in this regard can be created that would be universal and without acceptable exceptions. Today a degree of nudity is permitted at the public bathing beaches which would have been horrifying a few years ago, and even a few years ago when there was much restriction regarding the exposure of the human body at the public beaches, there was a wide and almost general violation of this rule in social circles when so-

called formal dress permitted more exposure of the body than would proper bathing suits at a beach.

In the first place the Rosicrucian code of morals takes into consideration the motive for every act. The intent and purpose is unquestionably the essential thing to be considered. We recognize the proper essential need for complete nudity in private bathing but we cannot recognize or even comprehend any such essential need for nudity in other circumstances except in the case of accident, surgical operation, illness, or abnormal conditions and circumstances of this kind. But here again we see that the purpose is important and absolutely qualifies the law. Without taking the purpose or intent into consideration, no progress can be made in trying to lay down a rule for such a subject.

The Rosicrucians do not hold to the idea that "the end justifies the means." In ancient times and in modern times such a thought has been advanced to excuse sinful acts and immoral acts. The Rosicrucian says that while the purpose and intent which are responsible for an act determine whether the act is an immoral or sinful one to a large extent, on the other hand, the idea that a good thing is to be accomplished does not warrant the violation of the moral code or the commission of a crime. The Rosicrucian may rightfully say that if the end to be gained is good, there must be a good way or a good method or a good channel for its accomplishment. The Rosicrucian does not attempt to reverse this statement and say that good cannot come out of evil for he knows that by the process of transmutation evil can be transmuted into good but that does not warrant the creation of evil or the application of evil for the purpose of accomplishing something that may be called good or which may even prove to be good.

Perhaps in other respects we are able to understand the Rosicrucian moral code even more completely. Take the matter of marriage and divorce for instance. The Rosicrucians have never held that divorce should not be granted to any married couple nor have they ever contended that divorce should be freely granted. In the first place, a marriage is looked upon from an entirely



different point of view by the Rosicrucians. The physical, material ceremony of marriage as performed by the church or by the Justice of the Peace or by law is purely secondary from the Rosicrucian point of view. The essential marriage is that of the souls or minds of the two persons involved. If these are properly blended and properly united through proper attunement and natural Cosmic attraction, then they may unite in marriage and would in fact, have a degree of alchemical affinityship naturally existing. Once two such persons pledge to live with each other and unite their efforts and interests they have entered into a Cosmic situation that is not so easily broken and can be considered as improper or ineffective only when there are extreme violations of the conditions which should have been and could have been maintained. The fact that such a couple are united by a legal or material contract or promises by word of mouth does not change the situation, for the Rosicrucian looks upon such marriages as mere conformity to man-made laws.

If a man and wife do not manifest the proper attunement and the proper Cosmic relationship they are no longer married from a spiritual or Cosmic point of view, regardless of whether they live together under the terms of a marriage contract or not. Having the marriage contract dissolved or broken, therefore, through the process of divorce is only a secondary step to the one that is already existing in a Cosmic sense. The Rosicrucians say, therefore, that great care should be taken in the matter of marriage and only those who are properly mated or Cosmically united in an alchemical sense should marry. Such persons, of course, would remain married throughout their lives and the development of free and easy divorce laws would never prove any temptation to them.

On the other hand, a Rosicrucian realizes that above everything else his moral obligation and his word of honor are essential things that bind his very soul to the Cosmic and to the Cosmic conditions around him. Therefore, while the Rosicrucian does not attempt to put the marriage ceremony and the divorce procedure in his moral code, he does

know that if a man and woman are married legally and otherwise or at least in a legal sense and have accepted each other before a legal authority as being ready and willing to carry out the marriage contract, then a situation is created which is binding upon both of them and this arrangement can only be broken through the proper legal steps. In other words, if a man and woman think enough of man-made laws to use them for the purpose of being married and thereby conform to the highest standards of civilized ethics and rules, then the man and woman should proceed to secure a divorce by using the very same channels, the same court procedure, and the same tests.

For this reason a man or woman who without proper divorce procedure abandons his or her home, leaving the marriage partner with children or otherwise, and goes to some other place to live is guilty of a sin from the Rosicrucian point of view and the Rosicrucian Order has always held that any member of its organization who wilfully and knowingly deserts a marriage companion without due process of law or without some proper legal and other arrangements with the marriage partner, must be expelled from the organization. I am glad to say in this regard that in the years that the Supreme Lodge has been operating only two such cases have ever been brought to our attention.

The Rosicrucians likewise hold that theft and robbery are sins that cannot be diminished in importance or eliminated from the Karmic consequences merely because of technicalities in law or explanations and a penitent attitude. The unnecessary use of profane words, the development of vulgar traits and habits, the avoidance of family responsibilities and the dishonor of parents are other points which the moral code of the Rosicrucians is very emphatic. The integrity of the home seems to be an essential thing with the Rosicrucians throughout all of the ages. In some of the ancient oaths taken by the ancients there was a statement included which said that the candidate for membership promised to do his utmost to remove from his country any institutions, systems, thoughts or products that attacked the integrity of the home or reduced the

moral standards of its people. In other places there were positive condemnations of acts that led to the violation of the integrity of any home. The Rosicrucians did not quote any ancient phrase as to the home of a man being his palace and, therefore, to be protected at any cost for this was not the idea back of the preservation of the home from the Rosicrucian point of view. The home for the Rosicrucian included always his sanctum and his home was not only a place for the living and protection of the wife and children and a place to sleep and eat but a place for contemplation, meditation, and study and the care of children and the protection of the best interests of the family. For this reason the home was always to be protected and never discredited or dishonored by any acts on the part of those who were connected with the home.

The taking of human life for any purpose except in the absolute necessity of protecting one's own life was never sanctioned by the Rosicrucians. The Rosicrucians did not believe in the law of an eye for an eye and a tooth for a tooth and never supported the idea that because a criminal had taken the life of another, the state or nation or people had any right to take his life. The taking of the life of lower animals is also condemned except when absolutely necessary for food or the protection of one's life. Punishment was never intended by the Rosicrucians to be inflicted as a punishment or a means for suffering to compensate for a crime, but always as a means for teaching a lesson and every method was studied which would teach a lesson to the criminal without inflicting pain or any unnecessary degree of unpleasantness.

Lord Lytton once said in some of his writings that the Rosicrucians were more strict in their morals than even a monastic order. As one goes through the various moral postulations of the Rosicrucians of the past and present one is impressed with the sincerity and the strictness of many of the standards in their moral code. As stated above, the word of a Rosicrucian is intended to be taken seriously and is looked upon as a binding thing in a Cosmic sense for it is an obligation that the Rosicrucian is

ready to have the law of Karma judge and pass upon and he knows that the consequences cannot be avoided. Therefore, he is unhappy when his word is questioned and is always sure to demonstrate in every possible instance that his word is even more binding upon him than any written agreement. In the matter of other obligations the Rosicrucian is always anxious that others should be owing to him rather than that he should be owing to them for anything. He therefore does not accept favors unless they are of a nature for which he can compensate in some way in the same spirit. If he feels sure that he can compensate some time in the future through service or through his abilities, he will accept material things or service for which he cannot now compensate in a material or other form.

On the other hand, if he is sure that he cannot ever make compensation either in money, service, or other way, he will refuse to accept any gift or any blessing from either the Cosmic or human beings and he will not ask for such blessings or gifts. It is for this reason that Rosicrucians in all ages have been known for their prompt payment of debts to the best of their ability and it is quite common to find among Rosicrucians who are just entering along the path, a strong inclination to review their past life and discover any delinquencies in their obligations and try to meet them immediately. Thousands of notations may be found in the lives of ancient and present-day Rosicrucians where they have made many personal sacrifices to pay past debts which from a legal and ethical point of view were now out-lawed. The growing sense of a moral obligation to meet these ancient debts impresses them with the desire to such an extent that they are restless in a Cosmic sense until they have obeyed the impulse. For this reason wilful fraud or entering fraud on the part of a Rosicrucian who is developing along the path is an extremely rare thing. This develops in the Rosicrucian a frankness regarding conditions that we do not always find in others for he desires to make sure that there is nothing concealed in his transactions or nothing concealed in his intents and purposes and if he discovers at any time that he



has unconsciously misled anyone, he feels it his moral duty as a Rosicrucian to make explanations and adjustments. This is not from any fear of the law but rather from a sense of absolute justice.

All in all we find that the Rosicrucian code abhors vulgarity, meanness, fraud, and indulgence in the weaknesses of the flesh. Perhaps this is one of the most perplexing conditions which enters into the life of the Rosicrucian who is new on the path. Very early in his progress he begins to sense a dislike for many of the things which previously attracted him. Friends or acquaintances whose company he enjoyed in the past but whose language, habits, customs, pastimes, and interests bordered upon the vulgar, the very commonplace, the sordid, or the unclean, and immoral, or unmoral, no longer interest him. Reading and other forms of pastime which are not constructive but destructive or which awaken and quicken the pleasures of the flesh become less and less attractive. Idleness becomes a gradually increasing annoyance because of the increasing desire for study, contemplation, meditation, and investigation. The Neophyte on the path is puzzled by his changing likes and dislikes and often wonders what it will lead to. He realizes also that he is becoming a different character to many of his friends and acquaintances and is fearful that he may be doing them an injustice through a wrong sense of superiority. Gradually, however, he finds he is attracting to himself a different set of acquaintances and friendships and a different standard of reading, living, thinking, and expenditure of time. He notices that these are of a higher type and profitable to him. This in itself quickens his desire

to comply with all of the standards that are associated with these higher phases of life and he is unconsciously attuned with the fundamental essentials of the Rosicrucian moral code.

To the Rosicrucian virtue has not only its own rewards but has its obligations and essential place in life. Temperance or moderation in all things soon becomes a habit with a Rosicrucian because he finds that this is one of the universal laws of nature. Toleration and broadness of vision are developed because he finds it is a part of the Cosmic nature. Justice and mercy are developed in the nature because the Neophyte finds that only through them can he cooperate with the spirit of the work to which he is devoting himself. All in all the moral code of the Rosicrucians is idealistic and based, as I have said, upon a consideration of the intents and purposes of our acts. An act which seems innocent in itself and productive of some good if indulged in for the sole purpose of selfish or fleshly pleasure without benefit to anyone else appears to be without moral reason. Injustice, fraud, deceit, malicious injury, and hatred or envy are immoral because the intent and purpose back of them are not constructive and in harmony with Cosmic principles.

The profound Rosicrucian student finds in reading the philosophies of the ancient mystics and in musing through the writings of the philosophers that those who were essential Rosicrucians in their lifetime activities were the most strict in moral deportment and this encourages him to adopt the moral codes of the organization for his own protection and development and for the good of others.

READ THE ROSICRUCIAN FORUM

ATTENTION RADIO OPERATORS

We are anxious to hear from every member of our organization who is an operator of a short wave radio station having his own transmitting and receiving equipment and operating a licensed station. We wish to get in touch with them shortly with our own laboratory station. Will such operators kindly send their names, station call letters and brief description of equipment to the Secretary to the Emperor, c/o AMORC, San Jose, California.

**The
Rosicrucian
Digest
March
1933**



COMBATING THE MAGICIANS

This very rare picture is supposed to show the difficult, holy task assigned to St. James the Elder. He is combating the "enchantments" of the mystic magicians. This reveals the superstitious ideas of mysticism promoted by the early church fathers in their attempt to destroy mystical knowledge. There are many today who believe that this picture would truly represent the "sanctum" of a devout mystic!—(Courtesy, Rosicrucian Digest).

System and Order

Starts
with the
Individual—
A systematic
and orderly
arrangement
of the lectures
is possible with
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